

A TRVE NARRATION;
OF THE STRANGE AND
GREVOVS VEXATION

BY THE DEVIL, OF 7. PERSONS IN LANCA-
SHIRE, AND VVILLIAM SOMERS
OF NOTTINGHAM.

WHEREIN THE DOCTRINE OF POSSESSION AND
DISPOSSESSION OF DEMONS, IS SET FORTH

of the word of God is particularly applyed
vnto Somers, and the rest of the
persons controuerted: togea-
ther with the vse we are to
make of thele workes
of God.

BY IOHN DARRELL, MINISTER
of the word of God.

He that is not with me, is against me: and he that ga-
thereth not with me, scattereth. Math. 12. 30.

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REPORT OF THE
COMMISSIONER OF THE
LAND OFFICE
IN RESPONSE TO A
RESOLUTION PASSED
BY THE SENATE
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THE STATE OF NEW YORK
OFFICE OF THE COMMISSIONER OF THE LAND OFFICE
ALBANY, N. Y.

We reade in the 11. of the *Actes*, that the *Apostles* and *brethren* that were in *Iudea*, hearing that the *Gentles* had also receiued the word of God by the preaching of *Peter*, were offended with him for preaching vnto them, and that when *Peter* was come vp to *Hierusalem* they contended against him, and rebuked him for the same: But *Peter* beginninge and expounding the thing in order vnto them, and shewing that he was commaunded of god so to doe in a vision, they held their peace, and glorified god. Even so many of the ministers and brethren in *England* hauinge bene offended with me for sayinge and standing in this, that *William Somers*, *Thomas Darling*, *Katherine Wright*, and 7. in *Lancashire* were possessed with vncleane spirites, and dispossessed of them by prayer and fasting, will I trust when they shall heare the matter in order sett downe in this treatise following, not onely cease to be offended with me, but acknowledging the workes of god, magnifie him for them. True it is that the people of god are borne mightelye in hand that these are counterfeites, and haue bene their vnto scholed if not all, yet some of them by me, and the better to perswade this even to the whole Church of *England*, theire hath bene a booke lately published by one *S.H.* entituled, *A Discouerie of the fraudulent practises of IOHN Darrell*: but how vntruly this is saide, and vnpossible to be true appeareth at large by the *Detection of that Discouery*, and partly by this treatise, and peece of the *Detection* here following. VVhich beinge so, this ought no more to hinder vs from embracing the workes of god, then the gainsayinge of the *Pharises*, ought to haue kept backe the *Iewes* from beleiuinge and acknowledging the great worke which *Christ* did, in giuinge sight to the man which was borne blind: or that blasphemous speach of theirs, *he casteth out devils through Beelzebub the prince of devils*, from confessing & iustifying that worke of his: or that false, absurd, and ridiculous reporte of the watchmen, (wherevnto they were hired by the *Hie Preistes* and *Elders*) that *Christ his disciples came by night and stole him away, while they slept*, from beleiuing the resurrection of *Christ*. Let not any then be hereby kept from giuinge eare vnto that which followeth, but rather prouoked to examine throughtly what is saide of both sides: and then I doubt not but whosoever he be it shall be as easie vnto him to perceiue on which side the truth is, as opening his eyes to discern betwixt light and darknes. And to the end the truth might appeare, & not alwayes lye hid, and the falshood be conuincd which hath hitherto prevailed, I haue presumed to publish these followinge lynes: wherein I could not be wantinge, if there were any loue in me to the truth, or feare or loue to the god of truth, seeing the truth so vniuersally

verse. 1.

Lohn. 9.

math. 11. 24.

math. 23. 13.

fully

2. cor. 13. 8.

fally suppressed and troden as it were vnder the feete of men as mire in the streetes: and the faithod raigne as a queene. what christian hart or louer of the truth could endure to behold this, and let this vniuersal alone, if in his hand there was any power to plucke her out of her throne: *we can not* (saith the apostle) *doe any thing against the truth, but for the truth.* If at all times then we are to contend for the truth, by speech, by writing, & by euery good way as their shall be cause, yea to *doe any thing for the truth*, the manifestation and publishing of it, and the inducing of men to receiue it: much more when the truth is impugned: and this is our present case.

2. 4. 10.

And that it may be more manifest that heerin I haue performed a necessarie dutie, such as without sinne against god I could not haue omitted: we must remember that we are commaunded to publish the workes of god whereof any of vs be witnesses, as appeareth by Psalme 105. 1. 2: and 107. 8. 21. 31. Mar. 5. 19. perswaded therunto by reasons or arguments, as appeareth by Psalme. 78, and 111. 2. 3. 4. Math. 10. 32. It is commended vnto vs in the practise and example of the servants of god: as appeareth by Psalme. 9. 1. and 66. 5. and 71. 17. & 78. 4. Luk. 2. 17. mar. 5. 20. Act. 12. 17. & 14. 27. we are threatened if herein we faile as appeareth by exodus 20. 7. math. 10. 33. If now euery eye or eare witnes of the workes of god is to publish and make knowne the same to others, much more the principall witnesses, and such a one was I: and most of all they whom god hath giuen and called to suffer for giuing testimonie to his workes, as he hath done me. Such aboue all others must with Peter & Iohn say: *we can not but speake and publish the thinges which we haue seene and heard.* And if at all times we ought to testifie, make knowne, & iustifie the great workes of god, much more then, when such a worke is not onely gainesaid, but an euill name and vile report brought vpon it, and him whom the Lord vsed therein: and this is our present estate and condition.

2. 1. 11.

th. 9. 33. 34.
12. 12.

2. 11. 14.

V When the holy ghost fell vpon the Apostles in visible manner, so as they begane to speake with other tongues, as the spirit gaue them utterance: some mocked and said, *they are full of new wine.* Against this vile slander of the wonderfull worke of god, and his most righteous seruantes, Peter stood vp and made an Apologie saying: *ye men of Iudah these are not drunken, as yee suppose, since it is but the third houre of the day. But this is that which was spoken by the prophet Ioell &c. as it followeth their vntill verse 37.* In like sorte dealt our blessed Sauour in this very worke we haue in hand, when he cast the deuill out of some which were possessed, the people in deepe were amazed therat, and wondered saying, *the like was neuer seene in Israel.* But the Pharisees said,

he

he casteth out devils through Beelzebub the prince of devils. Against this blasphemous speech and report giuen out by the pharises, against this great worke, and Christ him selfe whom therein they counted for a coniurer, & bare the people so in hand, Christ Iesus maketh a defence and in the same by sundrie reasons convinceth them: the which also is writtē for our learning. And what are we to learne out of these scriptures? surely by their examples & practise, to doe the like in the like case, and when such occasion is offered. That is, whē any great worke of god is wrought in our eyes, & that some shall goe about to mocke at it: and bring vp an euill name of it: that then and in such a case we must not be silent, and content our selues with this, that we our selues conceiue well of the worke, and profite by it: but we must open our mouthes wide in the defence of it, labouring to our vttermost to stope the mouth of the gainfayer, & to wipe away the slander, least others also receiue hurt thereby, and that God may haue the glorie of his work of allmē, if it be possible. And as all the beholders of such a work are vpon all occasions to beare witnes therevnto, & to iustifie the same when it is denyed or slandered, as they are able as shall hereafter further appeare: so those specially vpon whom the worke hath bene wrought, or haue bene principall witnesses theirow. If then I desire to walke in the steeps of *S. Peter*, yea of *Christ Iesus* himselfe, and to practise that which the holy ghost in their examples and practise in the like case with ours, doth commend vnto vs: how could I doe otherwise then make this *Apologie*? And if I should haue abstayned from the publishing theirow, I see not but that therein I should haue failed in the performance of a necessarie dewtie, and so sinned against god: & preferred my owne quiet before the glorie of god, and good of his people. Neither let any mā thinke that it would haue sufficed to haue done this inspeach: for to speake all that might be said in a corner to some few would not auaile, seeing this vile slander and euill reporte of the workes of god, & my selfe whom god vsed therein, hath spread it selfe farr and neare, even throughout the whole land to the obscuring and drakening yea annihilating of them, if it were possible: it was necessarie therefore that that which should be said for the convincing thereof and in iustificatiō of these workes should goe as far & wide, which could not be without printinge. This I say considered it were not sufficient for me, or a sufficient discharge of my dutye, to wysper that which followeth in the eare, or speake of it in a corner: but rather to speake of that in the light, which I haue seene in darknes: and what I haue heard in the eare, and beheld in secret places, to preach on the houses.

More-

Moreover, if it be so that the doctrine of possession, and of dispo-
 sition, and of the meanes thereof, etc doe lye in a manner hid & not
 knowne nor acknowledged almost by any: Is it not high time it were
 reuealed and brought to light? Is it not parte of the counsell of god,
 to the reuelation of all which wee are debtors? And when can any
 thinge be done more seasonably then now to treat both of the gene-
 rall doctrine, and particular workes we speake of? what can come in
 better season then even now a treatise concerninge *William Somers*
 his possession, when the eares of all men are opened, to heare what
 can be laide as touching the said *Somers*? how many are their not on-
 ly of the common sorte, but of those which are noble, wise, and
 learned, which are verie desierous to be informed in the truth of this
 matter? and could this possiblie haue bene done but by this course I
 haue taken? And by whom should this latter be performed, but by
 my selte, considering I onely haue bene a cheife witnes of the posses-
 sion and dispossession of *all* these persons controverted, and called by
 god therevnto? I ran not to any of my selfe: wherein, and in callinge
 me to suffer for the same, the Lord seemeth to me to haue singled
 me out though most vnworthy, and more vnfitte then many others,
 to this speciall worke. It stood me then vpon to performe this ser-
 vice whervnto god hath called & appoynted me, otherwise I should
 haue my reward with the vnprofitable servant: If either for feare or
 slouthfulnes I had fayled therein. Heerevnto I might add, that I see
 many erring exceedingly herein, and greatlie mistakinge this matter
 both in the generall and particular, and heereof I am most sure, and
 able also to make that evident vnto them, should I then haue done
 well to let them alone?

And for asmuch as many not onely of the irreligious, but of such
 as professe the feare of god (as in experience I haue obserued,) regard
 not these workes of god: either receiuing the false report that is givē
 out against them, or not earnestly considering of them, to the stirring
 vp of their owne hartes to prayse god for the same, & make their vse
 of them: wherevpon it cometh that the best of these are vnable to de-
 fend and cleare these workes from that euill name of *counterfeitinge*
 which is cast vpon them, and stope the mouth of the aduersarie: and
 that non of them contendeth according to his place for them, & the
 convincinge of the aduersarie: that these (I say) may see their sinne &
 be prouoked with others to heare and consider of that which follow-
 eth: they must remember, that *all the workes of the Lord are great, and*
ought to be sought out of all them that loue them, and therefore this: that
 it is the propertie of a wise man to *obserue* the workes of God, and
 therefore of fooles to negle^t or not regard them. VVhen the pro-
 phet

phet had throughout the 107. Psalme made mention of the manifold workes of the Lord, and often moued men to confesse before the Lord his louing kindnes, and his wonderfull work before the sonnes of men, ver. 8. 15. 21. 38 he concludeth thus: *who is wise that he may obserue these thinges?* In the 77. Psalme the prophet in the name of the Church saith: *I remembred the workes of the Lord: I did also meditate all thy workes, and did deuise of thine actes.* And Dauid thus: *I meditate in all thy workes, I doe meditate the workes of thine handes.* This is the end of the Lordes great workes: *He hath made his wonderfull workes to be had in remembrance.* V When the Lord then doth any great worke, we must remember and obserue it, yea meditate therein, that so we may the better be hold the power, the wisdom, the iustice, and mercy of God, and prayse and magnifie him for the same. *Thou Lord (saith the prophet.) hast made me glad by thy workes, I will reioyce in the workes of thine handes.* O Lord, how glorious are thy workes? And againe: *declare his workes amonge the people: singe vnto him sing prayse vnto him, and talke of all his wonderfull workes.* And as thus we are to obserue, meditate, and remember the workes of God, and prayse him for them: and not onely so, but to others also talke of his workes, & declare or publish them to his people: so it is the duetie of all the Lords people to iustifie and defend them, when there shall be a slaunder rayled vpon them, as partly is touched before. V When Christ had cast the deuill out of one, and the pharisees had slaundered that worke of his, (as is aforesaid,) affirminge that he did it by the deuill, he did not onely convince them: and shew the haynousnes of their sinne, that therein they had committed that sinne which should neuer be pardoned, even the sinne against the holy ghost: but besides admonish those which by their silence did approue that slaunder of the Pharisees, when they should haue iustified the worke, and defended Christes innocencie. Of these he pronounceth, that he accounteth them also among his aduersaries, saying: *He that is not with me, is against me: & he that gathereth not with me, scattereth.* He that is not with me, &c. that is, he who is not on my side, meaninge: he who defendeth me not against the aduersaries: my workes against the slaunders they giue of them, and my doctrines against their obiections, *he is against me,* that is, him I reckon in the number of my aduersaries. V Vherby we may learne, (to applye this scripture more nearely) that it is not inough, not to slaunder or impugne the workes of God which haue bene wrought amonge vs, as some doe: but that moreover we take heede that we approue not the slaunder of counterfeiting giuen out against them by our silence, but open our mouthes in the defence and iustification of them. Otherwise we shalbe reckened by Christ in the number of aduersaries. And here

vnto

v. 11.
psal. 143, 5.
ps. 111. 4
ps. 91, 4
psal. 105, 8

math. 12. 30.

vnto tendeth that other sayinge of our Sauour: *wisdom is iustified o
ber children.* As this teacheth all of vs our dutie, and that we ought
to contend for these workes of god, iustifying them, to which pur-
pose I alledge it: so particularlye my selfe, and hath (through the
grace of God) prouoked me to write the treatise following in iusti-
fication of these workes, and another treatise for the taking away
of that slaunder of *counterfeiting*, which Sathan hath rayled
vp for the obscuringe of them. The Lord giue those
who professe them selues to be friends of Christ, and
to be of his side, to shew it in taking parte
with him against his aduersaries.

I. D.

At *Cleworth* in *Lancashire* within the parish of *Leigh*, ther dweleth one *Nicholas Starchie* gentleman who having only two children it went thus with them in the beginning of february 1594 first *Anne* his daughter being 9 Yeares olde, was taken with a dumpish and heauie countenance and with a certaine fearefull starting and pulling together of her body about a weeke after *John Starchie* his sonne of the age of 10 yeares, as he was going to the schoole was compelled to shout, neither was able to staie himselfe. after the waxed worse and worse, falling into often and extreame fits, *M Starchie* seeking for remedy, after 9 or 10 weekes, heard of one *Edmund Hartlay* a coniuurer to whom he repaired, made knowne his greife, & with large profers craued his helpe. *Hartlay* comes, and after he had vsed certaine popish charmes and hearbs by degrees, the children were at quiet, and so continued, seeming to be well almost a yeare and halfe. all which time *Hart.* came often to visit them. at length he fained as thought he would haue gone into another country, but wether *M Starchie* might not know: when he begane to goe his way, *John* fell of bleedinge, then presently he was sent for again, who affirmed that if he had bene 40 rodes off, no man could hau stanchd him. & thus it fell out at other tims *M Starchie* herevpon feareing lest his children would be troubled in his absence, & he vncertaine where to find him, offered to giue him his table to rarie with them, and so he did for a certaine spac but after covenanted with him to giue him an annuel pension of 40s for his assistance in time of neede: which pension was assured him in writing, and began at *Michaels* day 1598. wherwith *Hartlay* not beinge satisfied, desired more, an house and ground: wherynto because *M Starchie* would not accord, he threatened in a fume (*M Starchie* being absent but in the hearing of diuers) that if he would not fulfil his minde, he would make such a shout as neuer was at *Cleworth* and so therwas indeed, not only vpon the day and at the instant of there dispossession, but also the day before: when 7. of them both the afternoone and in the euening, sentforth such a strange supernaturall, and fearfull noyse or loud whupping, as the like vndoubtedly was neuer hard at *Cleworth*, nor it I think in *England*. this he said in September 1596. & one the 17 day of Nouember folowing they both began to be troubled againe after so long rest.

On a certaine time *Hartlay* went with *M Starchie* to his fathers house in *Whally* parishe, where he was tormented sore all night. The next day, beinge recovered, he went into a little wood, not farr from the house where he maide a circle about a yarde and halfe wyde, deuiding it into 4 partes, making a crosse at every Diuision: and when he had finished his worke, he came to *M Starchie* and desired him to go and tread out the circle, saying, I may not treade it out my selfe, and further, I will meete with them that went a bout my death. when *M Starchie* saw this wreched

dealing of his, and his children thus molested, he waxed wearie of him, but knew not how to rid his hands honestly of him, howbeit he sought other helpe for his children.

Then tooke he his sonnes water to a phisitian in *Manchester*, who sawe no signe of sicknes. after he went to *Doctor Dee* the warden of *Manchester*, whole helpe he requested, but he vtterly refused, sayinge he would not meddle: and aduised him that settinge aside all other helpe, he should call for some godlye preachers, with whom he should consult concerning a Publicke or Privat fast. he also procured *Hartlay* to come before him, whom he so sharply reprobued, and straitly examined, that the children had more ease for 3. weekes space after. and this was vpon the 8 of December.

About Newycares Day the children (being in good case as it seemed) went to *Manchester*, invited to a kinsmans house, whom *Hartlay* accompanied as ther overseer. and in ther returne homwardes, they were desirous to see *Doctor Dee* according to ther promise, and his request. But *Hartlay* withstood them, and because they went to his house, notwithstanding his prohibitiō, he told them with an angri lōke that it had bene better for them not to haue chaunged an old frend for a new, with other manacinge speaches, and so went before them in a rage, and neuer came neare them all the way home.

Vpon the Tuseday after newycares day Ianuarie. 4. *John Starchie* was readinge, somthinge gaue him such a blowe one the necke, that he was soddenlye stricken downe with an horrible scryke. saying that Satan had broken his necke, and laye tormented pitifully for the space of 2 howres. the same day at night being in bed, he lept out on the sudden with a terrible outcry that amased all the familie. then was he tossed and tumbled a long tyme, was very feirce like amad man, or a mad dogge, snacted at, and bite every one that he layd hold on with his teethe, not spareing his mother. smiting the next, & hurling Bedstaues, Pillowes or whatsoeuer at them, and into the fire. from this day forward he had no great ease vntil the day of his deliuerance.

His sister *Anne* likewise began againe to be troubled, and, 3, other yong children in the house, of whom *M. Starchie* had the education and tuition, with there portiones committed vnto him by ther parentes. the first was *Margaret Hardman*, of the age of 14. yeares, the 2. *Elinor* her sister of 10 yeares age & the 3 *Ellin Holland* of 12 yeares. the same day at night, *Hartlay* himselfe was also tormēted, and the next day in like manner where many held him, among whom on *Margaret Eyron* of *Salford* by *Manchester* 33 yeares olde, a poore kinswoman of *Mistris Starchies* was one. who beinge come thither to make merrie, was requested to sit downe behind *Hartlay* to hold him, and did so. but when he

he was out of his fit she endeouored to arise, was so benumbed & giddy, that shee coulde not stand, yet being lifted vp shee stroue to goe but being vnable fell downe and was sencelesse and very vnruely. which *Hartlye* seeinge saide, I feare I haue donne her harme, then shee nicknamed and taunted all that were present though shee wyfte not what shee saide, nor knewe or sawe (any of them saue) *Hartlye* onelye whome shee both knewe and saide shee sawe albeit her eyes were shut close, that shee could see nothing, at him shee rayled, & angerly smote. After her fit *Hartlye* came to comforte her, for hee pretended to bere a louinge affection towards her: and it was thought he had kissed her. Nowe they iudged in the house that whomsoeuer he kissed on them he breathed the diuell. He often kissed *John* for loue (as he saide) hee kissed the little wenches in iest, he promised *Margaret Hardman* a thraue of kisses. He wrastled with one *Iohan Smyth* a maide, seruante in the house to kisse her, but he fayled of his purpose: wherevpon *Elnor* in a fitt saide if hee had kissed her. 3. men coulde not haue helde her. when he cam to comfort *Margaret*, shee could not abid his companye. He demaunded of her, why? shee saide for that shee thought he had bewitched her. he asked the reason why shee thought so? shee answered, for thou art euer in myne eyes absent and present.

But let us returne to the other. 5. who were first possessed of whome we will say very little, seing we haue much to say, of *Margaret Byron* and it is sufficient to heare at large of one of them and were too much to discourse fully of euerye of them considering the number.

The. 2. of February in the night, *John Starchy* had verie shorte fittes and thick, and at the recouery of euery one gaue. 3. knockes with his hand on the feeling, and saide that he must haue. 20. such fits. the next day he left knocking and fell to washing his hands after euery short fitt, and when soeuer he washed he would haue newe water, if it were the same wherwith he washed before (for he could tell) he refused it. About the. 14. of Ianuarie theis. 5. beinge in theire fits. one of them began to barke and howle (according to theire custom) after that 2. then. 3. lastly they were all in like a ring of. 5. bells for order and time and so continued almost a quarter of an houre. After theer howling they fell a tumbling, and after that became speechlesse sencelesse and as deade.

On the. 1. of February. 4. of them fell a dauncing *Eli. Hardeman* singing and playinge the minstrell, whome *Anne Starchie* the. 5. beinge well, followed laughing at their royes, but after a while shee fel downe as deade. All the time of there dauncing they wist not what they did if others called to them, they hard them not, answered not, and yet talked one to an other.

this sheweth
that the deuill
transformed
himselfe and
appeared vnto
them like an an-
gell of light

The 1. or 2. weeke of Lent *Mistres Sawdie* requited them all. & to tell her how they were handled; that certaine knowledge might be had thereof to the preachers: they all answered, that an angell like a doue was come from god, & that they must follow him to heauen, which way soeuer he would lead them, though it were through neuer so litle a hole, for he coulde them he coulde drawe them through, and soe they ran vnder the beds, And *Elizabeth Hardman* was vnder a bedde, making a hole, and beinge asked what she did: she said that she must goe through the wall for she on the one side, and her lad on the other would soone make a hole. she would (on a time) haue leaped out of the casement through the glasse windowe.

About a fortnight or 3. weekes before their deliuey, *Elinor Hollande* and *Elizabeth Hardman* foretould how many fits they shoulde haue before they slept. and to morrowe quoth *El. Hol.* in the forenoone I must haue a fit of 3 howers long. when the tyme came shee bad them set the hower glasse. they set it behind her out of her sight, her eyes also was closed. she was sencelesse, & speechlesse, saue the noting of the time, which she truly noted: saying, theris a quareter, the halfe hower, and as the glasse was runne out, she sayd turne the glasse, & thus did she 3. tymes or 3. howers. after comming to herselfe she said *Iesus blesse mee*, which all of them vsually said at the end of ther fites. In like manner did *El. Hard.* for 2. howers, who beinge demaunded how she knewe this, answered that a white Doue told them so.

About the 19 of march the 4 youngest went on ther knees all morning vntil afternoone, & fled from all the familie & neighbours into other chambers, calling them deuils with hornes creeping vnder the bed. when they had the vse of their feete, their tongues were taken from them.

when *Maister Hopvord* a Iustice of peace came of purpose to take their testimony against *Edmond Hartley* to *Lancaster Assises* and had them before him to that end, they were speechlesse, and that daye he gott no answer of them, being called out of one chamber into another, they sank down by the way speechlesse. when they spake they complayned that *Edmonde* would not suffer them to speake against hym.

At the same time *Lane Ashton* a maid seruant in the house (the 7. possessed person of the age of 30. yeares) began to bark and howle when she shold haue gon to bear witnes against *Edmond Hartley*. whervpon one of them in her fit said ah *Edmond* dost thou trouble her now when she shold testify against thee? This was the second time that she was troubled. Almost a yeare before, it first tooke her in her throat, as if she had a pyn sticking there, whervpon she strayned her ielfe so sore

that she got vp bloud, & for two dayes was very sicke, *Mistress Harchie* iestigly said, *Iane* is sicke of the hooke, nay quoth *Hartlay* I assure you it is no hooke. for if your owne daughter or any other had bene in the same place she had bene so serued. As I remember I hard them say that *Iane Ashton* had gone into *Hartlays* chamber & looked into his chest.

About the 21. of March *El. Hol.* & *El. Hard.* for 3 dayes & 3 nights together could nether eate nor drinke, nor speake to any except it were on to another, & to ther lads. saue that their lads gaue them leaue (as the said) the one to eate a toast & drinke, the other a sower milk posset. And it notwithstanding that permissiō thei said he was angry that thei had eaten. & told them that thie should not be quiet, vntil the had cast it vp againe. so the vomited saying, take it to thee, here it is againe, for thou gauest vs licence to eate it, & nowe thou art angry. & if the went about to swallow a litle drinke the were so taken by the throat, that the pisset it vp againe. The 3 night about 8 a cloke *El. H. l.* being asked when she would or could slepe, answered, that ther were 4 houers it to come. before she could slepe. about an houre & halfe of that time she tooke a distaste, & spake both faster & finer then at any tym before. when she had done spinning she said vnto them, now shall I worke you all. and thenceforth was so extreemly handled, that two could scarcely rule & hold her. at length reuerting she said I haue bene sleeping 3 daies & 3 nights, and now I faint with hunger.

About a weeke before there deliuerance some of the youngest vsed these kind of speeches: thou naughtie lad, thou makest vs sicke. for thou knowest the preachers will come shortly.

This generally was obserued in the 6 youngest, that when the gaue themselves to any sporte, the had rest & were pleasaunt though the time was longe. their parents report beyng at a playe in a neighbour gentlemans house many houres together, the were quyet all the tyme (*Hartlay* boested that he had kept them so longe quyet) but one the contrary as soone as the went about any godly exercise the were troubled. And thus much brisly touching those 6 at *Cleworth*, & the strange accedents which fell out there, as also how in all probabilitie it came to be so with them. now let vs returne to *Marg. Byrom* of *Salford*, who came to be vexed in like sort. by the appoyntment of God, & by the same mediat hand, the devil, and *Hartlay* the coniurer.

The 10 of Ianuary (beyng the 4 day after her trouble begane) as shee sate by the kitchyne fyre, shee was throwne towards the fire, lyinge alonge hard by the chimneye barres as though shee should haue bene roasted. Thence the drue her and hauinge continued alonge tyme in the fitte and recouerynge, about halfe an houer after, as shee sate in a Chaire, shee was throwne headlonge vnder the boarde

A 3 bar

but had no harme, and thus was she suddenly and violently cast surdrie times after.

She being desired to tel how her fits held her, said that she thought, somthing rouled in her belly like a calfe and laye euer on her left side & when it rose vp from her belly towards her hart, she thought the head and nose therof had bene full of nailes, wherwith being pricked she was compelled to scrike aloud with veri paine and feare. when her belly was swollē, it lift her vp, & so bounsed that it would picke of the hand of him that held her downe, & somtyme the parti himselfe that held her farr of. when her belly slaked therē went out of hir mouth a coulde breath, (that made her mouth very coulde) which caused her to barke and houle, then plumpre it downe into her body like a colde longe whetstone on her left side when her belly was finale, then was the rest of her body be numed with colde, wherwith shee so quaked, that her teeth chattered in her head, and if she went to warme her, she was presenly pickt backward.

About the end of Ianuary from *M Starchies*, hom she wēt to *Salford*, a towne adioyning to *Manchester*, accompanied with *Hartlay* and on other. the next morninge as *Hartlay* prayed ouer her in afite, came one *M Palmer* a preacher of *Manchester*, who asked him what he was doinge: he answered prayinge thou pray, thou canst not pray, quoth he. what prayer canst thou say, none saide he, but the Lordes prayer. say it, quoth he the which as I remember he coulde not say. he then as a priuat man examined him, and after had him before two Iustices of peace: from whom he brought him by ther appointment to *Marg. Byr*: to heare what she could say a gainst him: but as soone as she saw him shee straightwaye became speechlesse, and was cast downe backwardes, and so did the 2 tyme. and 5. tymes was dumbe when *Hartlay* came in her sight, this morning as she came to the fier, she sawe a great blacke dogge, with a monstrous taile, a long chaine open mouth comming apace tawardes her, and running by her left side cast her on her face hard by the fier, houlding her tounge for halfe an hower, but leauinge at libertie her eyes and handes. a litle after a bygg blacke catt staring fearfully at her came runinge by her left side and threwe her backward taking from her the vse both of her eyes and handes, which with yefking were euer losed. a bout halfe hower after that fit: it came like a bige mouse and lept vpon her left knee, cast her backward, took a waye her tongue, eyes, and sences, that she lay as dead, and when she came to any feeling, it pult vp her bellye as a fore. these visions and fites ordinarily troubled her for 6 weeks every day on the day time as is said. & commonly eueri night it sat (as she thought) on her head very heavi laying (as it semed to her) 4. great figers on her browes, that she

was not able to open her eyes. oftentimes she tried to her mother, that she should sit from of her Head, asking who it was that held her so straight. & though she could not ster her head, it hir kercheffe was pulled of her head thrice commonly, she notwithstanding lying still as a stocke from 9 to 3. in the morning, about which time it departed in departing somtimes gaue her a great thumpe, on the hinder parte of her head, that it was verye sore for 2 Dayes after.

Sixe times within those 6. weekes the spirit would not suffer her to eate or drinke, it tooke awaye also her stomake. if shee offered to drinke (at the earnest motion of others) it cast her and the drinke downe to gether. At other tymes shee did eate greedily, floslinge vp her meate like a greedy dogge, or hogge, that her mother and her freindes, weare ashamed of her. styll shee was hungrye and cryed for more, saying shee had nothing, though she spared no kinde of meate: all was fish that cam to nett. After abundance of meate her belly semed neuer the fuller, that she marueiled which waye it went.

The 10 of febuari it pulled her as she thought in an hundred peeces. ther came out of her mouth such a stincking smoke, and breath that shee could not endure it her selfe. her voyce and crying were quite altered, and so continued till night. But her breath stank soe yll a day and a nyght after, that her neighboures could not enduer to come neare her.

Often her senses were taken a way, and shee maid as styfe as iron, and oft as dead even breathlesse. it made her speake sharplye, hastily, and by snatches: somtimes it made a loud noyse in her bellye, like that in the bellye of a great trotting horse.

The two next nights before the day of her examination concerning *Hartlay*, appeared the deuill in the liknesse of *Hartlay* requesting her to take heed what she sayd, and to speake the truth, for the time was come promissing her siluer and gould. she answered (thinking it to be *Hartlay*) that the truth she had spoken already, & that she would not favour him neither for siluer nor gold: the 2 night he departed saying doe as thou wilt. the day before *Hartlay* his execution was a sore day vnto her, after which cuery day she went to morning prayer, & was neuer troubled in the Church save the 1 day, wheron it rock her about the middest of the sermon, in heaving vp her shoulders, depriving her of her senses after the recovery of her senses, it tooke away the vse of her leggs: and thus it molested her in the Church, to the admyration of the people, a bout an hower and halfe.

At the assises at *Lancaster* was *Hartlay* condemned and hanged. the making of his circle was chesly his ouerthrowe which he denyed, but breaking the rope he after confessed it.

After

After this time she had more ease in the day then she was wont, but in the night she lay stiff and stark quaking, and trembling, till the day she came to *Cleworth*.

It going thus with the .6. at *Cleworth* and the .7. at *Salford*, *M. Starchye* according to the counsel before giuen him, procured first one preacher then an other to see them: but they knew not well what to say to their affliction. After hauing intelligence by *D. Dee* his butler of the like greuous affliction of *Thomas Darling* his vncles son, an recovery vpon the aduice giuen by my self, he requested *D. Dee* his letter vnto me (though vnacquainted) and obteyned it, wherewith he sent his owne also, which preuayled not with me.

Thervppon he procured other letters wherof one was from a Iustice of peace therby, and sent the second time vnto me. Then I crauinge first the aduice of many of my brethren in the ministry, met together at an exercise: yealded to *M. Starchyes* request, & about 3. weekes after went thither.

On the 16. of *March*. 96. *M. George More* pastor of *Cawke* in *Darbyshire*, and my self, came to *Cleworth*. VVhither when we were come *M. Starchy* told vs, that his sonn had bene well, about a fortnight, and his daughter 4. dayes: and surely to se to, they were at that instant as well and free from any possession by *Sathan*, as any other: which we suspected to procede, from the subtilty of the diuel, & so it proued. Shortly after our comming, as we sat at dinner, came in *Margaret Hardman* and hir sister, & *Elk Holland* on after another like players to bid vs welcom: forasmuch as no body sent for me said one of them, I am come of my owne accord. And hauing thus spoken shee was throwen backward on a forme, and so all 3. were frangely & greuously tormented. Their faces (as I remember) were disfigured, their bodies (I am sure) greatly swelled, & such a sensible stirring & rumbling within their bodies, as to ones sight and feling they had some quick thing within each of them: and not only so, but such a violent mouing there was also in their inward parts: (especially in *M. Hardman*) as was easily harde of vs that were present. I remember also among the manifold pleasant speeches they vsed, one or moe of spake iocondly conscerning *Edmond Hartlayes* hanging, who was the newly executed, and it was to this effect. Do they thinke they could hang the diuel? I wis no: they might hang *Ed*: but they could not hang the diuel: no maruel though the rope brake: for they were two *Ed*: and the diuel. By that which I hard of his fits (wherof wee haue partly hard before) I for my part then thought, & doe so still that in the end he who had so sweetly (by kisses forsooth) sent the diuel into so many, had by the iust iudgment of god, the diuell sent into him.

Then

THE HISTORY OF THE 7. IN LANCASHIRE. 9

Then harde we *Iane Ashton* howling, and perceiueing it was supernatural, and hearing also other strang things concerning her, especially ye that which was new fallen out of the iwellig of her belly wherof you shal heare: we affirmed that we thought that she also was possessed, which neither the family, nor the mayd her selfe mistrusted or feared, and it ther was cause, for besides her first taking with the hoke and the wordes *Hartly* vsed therupon, and kisses before with promis of mariag (which all were perhaps forgotte) she was take with barkig as the rest were, when *M Hopwoode* cam to examine them, againe the children said no lesse in their fits, for when she cam in their sight they would say, come and helpe vs for thou art one of our company. And though they neither knew nor speake to any other, yet *Iane* they knewe, and speake to her onlye in these wordes, thou wilt shortlye come in amongst vs. And she her selfe acknowledged that som times as she carien vp hot *Ianoks*, she thought that she could ihaue eatē vp a *Ianoke*, & often did eat much by stealth, being passyng hungry like *M Byrom*, and the children, who likewise were sometymes exceedinglye greedye of meate. This day also an hower or two before we came, her belly began to swell greatly, so that she compared her bellye to a womans great with child: when it abated a little, a breath came vp her throat, which caused yelling, after it fell downe into hir body like a cold stone, as it did with *M By*. and as sone as tydings came that we were come, presently her belly was fallne, and as litle as in former time and so continued.

Not long after our comming all 7. being had into a chamber, the one of vs applyed his speach according to the present occasion: and then behold all of them even *Iane Ashton*, and *M Starchies* children were presently most greuously tormented: Yea, Satan in *Iohn Starchie* exceeded for crueltye.

And thus they contynued all that afternoone. 3. or 4. of them gaue themselves to Scoffing and Blasphemy, calling the holy Bible being brought vp *bible bable, bible bable*: and thus they did a loud and often All or most of them ioyned together in a strang and supernatural loud whupping that the house and ground did sound therwith againe by reason wherof we were dryven (as I maye say) out of the chamber and kept out for that daye.

This evening we did vse some words of exhortation, for the sanctifying of our selues and the family, against the next dayes seruice: immediately before which they all sent forth as they had before) a supernatural loud whupping and yelling, such as would haue amased one to haue gone into the roome wher they were, but as one of vs opened his mouth they were presentlye silent and so continued.

The next morning all 7. being had into a faire larg parlor, & laid ther on couches, *M. More*, *M. Dickens* (a preacher and their pastor) and myself with about. 30. more assembled together, spent that day in prayer with fasting & hearing the word, all the parties afflicted remayninge in their fits the said whole day. Towards the end wherof, they all of the sudden began to be most extreemly torméted, beting vp & downe with their bodies being held by others, crying also (6 of them) aloud in strang and supernaturall manner, & after they lay as dead, wherewith they which were present were so affected: that leuing that good order which all the day had ben kept, confusedly euery on with voice and hands lifted vp, cryed vnto god for mercy in their behalf, and the lord was pleased to heare vs, so as. 6. of them were shortly delyuered, wherin we with them reioyced, & praised god for the same.

The first that was dispossessed was *M. Byrom*, then all the residu (saue *Iane Ashton*) one shortly after an other, betwen. 5. and. 6. at night. she began to be vexed by sathan about. 4. or. 5. in the morning and neuer had rest vntill her deliuerance. All that day she hard only a humming and a sound but knewe nothing what was said: she could thus heare but not see. Somtime she sawe & then marueyled what the company did ther, and how she got thither: howbeit she heard euery idle word that the children possessed had, she was more extreemly handled that daye then any before, though she had had many sore daies. She was euer full of payne, and it semed to her as though her hart would haue burst. she strayned vpmuch fleamy and bloudy matter. Lastly she lay as dead for the space of half an houre, taking no breath. Then start she vp most ioyfully, magnifying god, with such a cherefull countenance and voyce, that we all reioyced with her, but were somewhat amazed at hir suddayn lauding of god, with such freedome & earnestnes in speach and gesture,

John Starchy the next was so miserably rent that aboundance of blod gushed out both at his nose and mouth. As the day before, so that day he gnashed fearfully with his teeth, he also lay as dead about the like time, soe that some said to vs, he seemeth to be dead. Then start he vp likewise on the suddain, & praysed god in most cherful & comfortable manner. And so did the rest, who also made sundry tymes greateshewe of vomiting and nowe and then vomtyed indeede, somthing like fleam thick spettle. Theis. 4. especially. 3. of them vsed much light behauinur and vayn gestures, sundry also filthy scurrilous speeches, but whispering then for the most part among themselues, so as they were no let to that holy exercise we then had in hand. Sometimes also they spake blasphemy calling the word preached, *bible bable* he will neuer haue done prating, prittle prattle

M. Hard.

M. Hardman whylest M. More was praching vsed these wordes, *I must goe I must away: I cannot tarrie, whither shall I goe? I am hot, I am too hot. I will not dye*, iterating them all. which wordes did greatly incourage vs.

When these 6 were deliuered, some desired to know how they assured themselves therof, and they answered as followeth. *M By.* said that she felt it come vp from her bellye towards her brest, thence to her throat: when it left her throate it gaue her a sore lug, and all this whyle a darke mist dazeled her eyes. Then she felt it to go out of her mouth, but it left behind it a sore throat & a filthy smell, that awoke after her meate was vnsauary. It went out in the liknes of a crows head rounde, (as to her seemed) and sate in the corner of the parlor, with darknes about it a whyle. Then went it with such a flash of fyre out of the windowe, that all the Parlor seemed on fyre, to her onely.

John Starchie. said it went from hym lyke a man with a bulch on his blacke very yll fauored, and presently he returned to haue reentered, but he withstood hym strong in faith. the same in effect said *M Hard.* *Anne Starchy* said, he went like a foule vgly man, with a white beard and a great bulch on his brest as big as a mans head, and straitway returned to haue reentered, but she faithfully resisted, Euen so said *El.* *Hol.* the whit beard excepted.

El. Hard said, it was like an vrchin, and went through a very litle hole (as she thought) out of the parlor, but out of hand returned a gaine in a very foule shape promising her golde, and whatsoeuer shee would desier, if she would giue him leaue to enter againe, but she yealded not. then he threatened to cast her into a pit, saying sometime thou wilt go a lone. he said also, he would cast her into the fyre, and breake her neck, but she resisting he departed like an vrchine.

And thus the first dayes worke was happily ended. But behold the sight of the wyly serpent, for when we were all at rest, the sperits sett vpon the 5 little children, like so many wulues the seely Lambes. the poore children being newly recovered, and suddenly inuaded, were so frightened that they clasped fast about their middles that lay with them, and hid their faces with ther bed clothes. *M. Dickons* was called down who comming saw them resisting, and encouraged them to standfast neuer to yeald, but to pray and resist with faith. & shortly they were well and fell a slepe.

The next day we inquired how the were assalted. *M. By.* said it came to her like an vgly black man with shoulders higher then his head, promising her enought if she wold consent, and that he would lye still when she vtterly denyed him and prayed against him, he threatened to cast her into a pitt as she went home. But when she resisted he

in like sort
William Somers had a sore throat after the deparur of the spirite

cast her to the ground, and departed twise as byg, and foule as hee came, with two flashes of fyer, one before & another after him, making a noyse like a great wynd among trees. She was not assaulted at midnight with the 5 but after supper before she went to bed.

John Starcky sayd he came in the former likenes, making many large proffers, baggs of gould &c. But when he sawe he nothing preuayled with sugred wordes, he vsed terrible menaces, saying he wold breake his neck &c. *Anne Starcky* said he came in the former likenes.

M. Hurd. said he came in the same forme he went out proffring golde but she refusing, he threatned to breake her necke, cast her into a pyt, and drowne her and so departed.

El. Hard. said he came like a beare with fyer in his mouth wherwith she was so terrifyed that she lept quite out of her bed, and rann from him, she wist not whither: but one of the company stayed her. Then he desyred her to open her mouth, as he opened his, shewing her two bagges, one of siluer an other of gold, promising her 9 times as much but not preuayling he ran away as abeare that breakes loose from the stake when she was layd downe and prayed, he came agayn like an ape, promising her golde &c, at her pleasure. Then he menaced to cast her out of the windowe, and into the fyer if euer she stood neare it, and so departed: very foule & with an horrible scryke.

El. Hol. said he came like a great beare with open mouth vpon her, & presently turned it selfe into the similitude of a white doue. but she resisted, and it departed.

Thus we haue hard of the dispossession of 6. & what thinges fell out therein, as also presently after the same: it resteth that we conuert our speech to *Lane Ashton* the 7. *Sathan* vpon the afore said day towards euening put her to extreame payne, and continued the same longe very neare 2. houres after their deliuerance, intising her to say he was gon and to make shew of welfare, promising that he would not molest her at all. She to be at ease consented, and pretended in wordes to be as well as the rest, but we thought otherwise, because the signes of dispossession were wanting. After she had herein yelded to the diuell (which she conceaied vntill after her deliuerance) she was as free from any vexation by him as the rest notwithstanding we prayed or shee prayed: wheras before for 3. houres together, her fyt being ended the shortest prayer that might bee being vsed, she wold be in an other most greuous to beholde.

All night shee was very well, the next morning also, vntill we 3. (who were to be leaders that day also, in that holy action we had in hand: hauing shut our dore) had cast doune our selues before the throne of grace, to craue the direction & assistance of gods spirit in the worke

we were to enter vpon this) I say) we had no soner don, but behold the chamber wher we were, yea the whol house did ring of her a gaine, wherby we were not a litle comforted & incouraged, to enter the second tym into the feild. for therby we were assured, that we were not deceiued, and that satan was certainly in her. after we came downe into the parlor, whether many more resorted that day then the other to the number of about 50. we all being exercised as the day aforesaid. This morning she was sore tormented. she often seemed, to vomyt vp all, and it got vp only a litle, fleame, and when shee hanged downe her head to vomyt, often the sperit would all to shake her as an angrie mastife a litle cur dogg, so that after her deliury she was very hoarse & weake. About on of the clocke she being very extreemly tormeted, fel a wepig that teares trickled downe, & after lay as dead a litle space reuerting she said, he is gon, and gaue thanks for her deliuerance. it went out like a great breath, vgly like a road, round like a ball & within an houer after it returned like a foule big blacke man, but she resisted, & it departed. when we saw clearly that she was dispossessed, we asked her why she dissembled the other night. she told vs that the said euening it was com. vp from her belly to her brest, thence to her throat, wher it held her as at her first taking, thence to her head, then she said, it desired her to tell vs that he was gon, & promised her not to moue or hurt her, & that she should lack nothing. why said we, would you harken to the deuill? because (said she) I was very sore, and he promysed me ease, but he hath deceaued me. quoth *M Dickons* beleue the deuill againe. beware of lying, he teacheth to lye, and you are taught for lying.

This day & 2 or 3. following, the vncleane spirits returned euer & anone in visibler formes vpon all 7. throwing some of them violently downe before vs all, depriuing others for a litle space of the vse of so member of thir bodies, as arme or legg: sekig also both by godly promises, of siluer, gold, silks, veluit, which they thought verily they saw) & such like, & fearful threats their consents to reëter, without which it should seeme satan cannot reenter, though he came first enter. But from giuing such consët and yealding vnto satan therin god in mercy kept 6. of them: who since that tyme (praysed be God therefore) were neuer more nor lesse, they nor any of them molested by satan vntil this day, neyther it the 7 *Iane Ashton* vntill a good space after, when she leauing *M Starchies* house, went and dwelt in a place of ignorance & among papists, & became popish herselfe, as I haue hard. for which opertunitie & aduātage the deuill watching, & noe doubt compasing, he then recouered her, & now dwelleth their whose last estat with *Kat: wrights* & *Will. Somers*, shall be worse then their first.

Luk 11. 26.

Here followeth, the story of *William Somers*.

William Somers of Nottingham. now about the age of 22. yeares, sonne in lawe to Robert Comper of the said towne, and by trad of life a musitian: about 8 or 9 yeares past, as he iournyed from *Bellyn*. in the countie of *wigorn*, (wher he then dwelt with one *M. Antonie Brackenberie* to *Eramsgroue*, a market towne in that shire accompanied with an old woman dwelling in the said *Bellyn*; found an hat with a copper band. the woman requiering the same, he gaue her the hat though vnwillingly, but the band he vterly refused to giue, suppossing it to be of gould. wher vpon she threatning him said that it had bene as good for him to haue giuen it her. After this in the night he saw a strang light in the chamber wher he lay, which cast him into a great feare. and thus he continued frighted for a time: shortlye after *M. Brackenberie* his master remoued to *Holme*, neare to *Newark* vpon trer in the countie of *Nottingham* being ther set about his masters busines vnto *Newark* in the way as he wet thither, he was suddenly throwne into adicth, som 8 yards distat from the high way wher in he wet. after he had layen ther a certaine tim, he got vp & wet forward in his iourney, but by that he had gone a very little way further he was taken agayne & cast into a throne bush about 60. yards distat from the high way: but how he cam into it, or the ditch he knew not. in these two places he lay for the space of som 4 houres, as he perceiued after by the tyme of the day. notwithstanding this let, to *Newark* he went. when in his returne he drewe nere *Holme* he begane to be sicke. from sicknes he came to carie himself after that strang manner by fyts, that his master supposed hym to playe the counterfeite, and theirvpon he whynned him. But notwithstanding all the whipping was vsed (which he felt not at all) he continued after that same manner, and was more stranglie handled euery daye then other. at length it well appeared to be some strang visitation and hand of God wher vpon his master procured on in the ministrie to come to him, he being for the space of 3 weekes or ther abouts a continuall trouble, and his master not knowing by what meaines to procure his amendment: sent him accompanied with 3 persones to *Nottingham* to his mother being then a widowe. whilst he was at *Holme* he hard somthinge say vnto him, that vpon such a day he would leaue him, & not com vnto him (soe far as I remember he said) vntill the end of 6 yeares. Now after he had bene about 5 weekes at *Nottingham* afflicted after his accustomed and strang manner, and that the said apoynted day was come, he indeede amended in the iudgment of man, and soe continued: insomuch that shortly after he was bound prentise to one *Thomas Porter* of *Nottingham* a weauer and musition: who after gaue ouer his trade of weaving. and betook e himselfe wholly to the other, from whom the said *William Somers* did twyse rune awaye. About

About the 20. day of March. 1596. his aforefaid maifter *Thomas Porter* sent him to *Walton* in *Darbyshire* the now dwelling house of Sir *VWilliam Bowes* to a sister of his wives there named *Mary Milwood*. In his going thither ther met him in *Blakewell* more at adeep colepit hard by the high way side, an ould woman (as he thought) who asked him *where he dwelt and whithor he was going*, without any more wordes. About a myle & half further (he hauing gon forward a iourning pace without stay) * she met him agavn, and passed by him without any words. The next day he retorning from *Walton* homewardest. she met him at the aforefaid pyt, and asked him how he did saying further, *I must haue a penny of thee*. he answered, that he had no monney, *Thou hast* (quoth she) *Mary Millwood gaue thee. 2. pence, I will haue a penny of it or I will throwe thee into this pyt and breake thy neck*. Herevpon for feare she giuing him 2 pence he gaue hir 3 pence which indeed had ben giuen him by the said *Mary*. After this she put hir hand to a bag she had about hir, and taking thence a peece of bread with butter spread on it, bad him eate it. He refusing she threatned hym againe, to throwe him into the pyt, and breake his neck, if hee would not eate it. whervpon (greatly against his wil and for feare) he did eat it, and in the eating it seemed to him as sweet as any honney. She said moreouer vnto hym *Doeft thou not knowe Katheryn Wright* no quoth hee, *she is my neighbor* (said she) *and shee and I will come to Nottingham one of theis dayes, and see how thou doest*. Then a catt (as the boy thought) leapt vp into her bosome, the which she imbraced, and with hir armes claspt it vnto hir, and thus they parted each from other.

About the begining of October. 1597. the said *Somers* (being at *Nottingham* in the house of his maister *Thomas Porter* did vse such strang and ydle kinde of gestures in laughing, dauncing & such like lighte behauiour, that he was suspected to be madd: sundry times he refused all kynd of meate for a long space together, insomuch as he did seeme therby to pyne away, sometimes he shaked as if he had had an ague there was hard a strange noyse or flapping from within his bodye he was often seene to gather himself on a round heape vnder his bedcloathes: and being so gathered to bounse vp a good height from the bed, also to beate his head and other parts of his body against the ground and bedstead in such earnest manner and so violentlye that, the beholders did feare that thereby he would haue spoyled hymselfe, if they had not by strong hand restrayned hym: and yet thereby receyued he no hurt at all. In most of his fitts he did swell in his body and in some of them did so greatly excede therein, as he seemed to be twice so byg as his naturall body. Oft also was hee seene to haue a certayne varyable swelling or lumpe to a greate bignes swiftlye running

by the manner of meeting the 2 time, and wordes vttered to him the 2 time, it should seme rather to be the deuill in the liknes of an ould woman

This *Kath Wright* is ayong woman dwelling at a place called *Bridgway lane* not far distant from *Blackwell* more who about 14 yeres past being possessed was by prayer deliuered but is since repossessed

ning vp and doune betwene the flesh and skyn through all the parts of his body: and many tymes when that swelling was, theis or the like words were hard out of his mouth. *I will go out at his eyes or eares or toes* at which speeches the said swelling evidently appearing in such partes, did ymmediatly remoue and vanish away. His swelling did not only run from eye to eye, from cheke to cheke, and vp & doune along still in the body: but besides being now in the one leg presently it would be in the other, and so of the armes in like manner: & looke in which arme or leg it stayed (as often it did for a certain space) the same member was inextensible and exceedingly heavy as it had bene some much iron. Thus it went with him though not in all, yet in many of his fits whereouer and besides these things, he was strangely handled: for suddenlye (if he were standing when the fit came) he would be cast headlong vpon the ground, or fall doune, drawing then his lips awry, gnashing with his teeth, wallowing and foaming. In sundry of his fits he did utter so strang & fearfull screeking as cannot be vttered by mans power, and was of such strength as sometimes 4 or 5 men though they had much aduantage against him by bynding of him to a chaire, yet could they not rule him: and in shewing that strength he was not perceyued to pant or blowe, no more then if he had not strayned his strength, nor strugled at all. Sometimes he cryed extreamly, so as teares came from him in great abundance: presently after he would laughe aloud & shrill, his mouth being shut close. And being demaunded concerning those accidentes, he protested he knewe of no such matter, neither felt he any payne. Moreouer, he was often times cast into the fyre some bare part of his body also lying in the fyre: and yet was not burned, and sometimes cast violently against the ground, & agaynste the wall or poastes of the house without any hurt of his body, & did many wayes seeke to destroy himselfe: by reason whereof they were driuen to take away his knife, gyrdell, garters &c. yea with the sheete of his bed he had like to haue strangled himselfe, wherevpon as also through the increasing of his fits they were constrained to watch him continually euen day & night. His behauiour generally towards all that came, was very pleasant, most impudent also & shamelesse with much vncleannes. His speeches were vsually vaine, deliuered in very scoffing manner, and many times filthi and vncleane, very vnfit once to be named, or blasphemous swearing most fearfully, vsing one bloody oath after other: sometimes saying *I am god* & sometimes *there is no god*. Being moued to say the lordes prayer, when he came to these wordes *leade vs not into temptation*, he would say *leade vs into temptation*: diuers fond speeches did he vse to interrupt them that prayed for him. Many strange speeches also were vttered by him, not in his owne

as like in my
owne hearing
did Kat. VVright
being possessed.

owne name, but as spoken by an euill spirit possessing him: vpon occasion of some question or speech vsed by some in ther simplicitie & ignorance: as that his dame had sent him, that his name was *Lucye*, that he was king, that he was prince of darknes. you thinke I haue no power of him, yet I can vse his tongue, his teeth, lippes, handes, legges, his bodye and all partes of him. and as the spirit named each part, he vsed it. and this speache with the action was verie common. was I? (said he to one *John Wiggins*) neuer in heauen? yea quoth he, but God for thy pryde thrwe thee downe into hell there to remayne. One *John Sherwood* charging him to tell who sent him thither, he answered a woman. he charged him againe to tell wher shee dwelt: he answered in *Worcester shire*. whether is shee liuyng or dead? dead said he. wherfore did shee send thee? for a hatt and hat band. Then the boye when the site was done was questioned with, concernynge these thinges: wherevnto he returned for answer that which is set downe in the beginnyng of this storye, which he had concealed vntyll that tyme. Herevnto I myght add certayne direct answeres he mayde in lattyn to those speeches, which in lattin were vsed unto hym, a little greeke also he speake, beyng ignorant in those Languages, altogether in the one, and vnderstandyng little or nothyng in the other.

In goyng thus with the boye, I was importuned in his behalfe, first by two letteres, after by another from the *Maier*, and theirevpon I went vnto hym. As when and about the tyme I condiscended to goe (beyng 14. myles of hym) he speake theirow to them which were about hym: so when I was come to *Nottingham*, he instanstlye tould the same, and foretould my comminge vnto him when I drewe neare the house, as he had also foretould *M Aldridge* (the preacher of the towne) his comming at sundrie times.

Towardes that evening I came being the 5 of Nouember, he seemed to be sicke, and his sicknes greatlye to increase vpon him, soe as they feared he would haue dyed, or had bene dead, for he laye an hower with his face and handes blacke, cold as ice, noe breath being perceiued to come from him. whervpon I was noe soner light but tydings hereof was brought to me, by one of they neighbour women *Ioahn Pye* by name, who came purposlye from hym to signifye the same vnto me: to whom I answered, yt was the mere acte or operation of the Deuyll, and that the boye was nothyng lesse then either dead or in daunger therof. Forthwith with her I went to hym, whom wee Found verie liulye and in one of hys accustomed Fytes, manye beyng present with hym.

My speach I caried for a season doubtfullie but after a while perceiuyng how it was with hym, I dyd assure hym that he was Possessed,

and had in that bodye of his a deuill, and withall did soe frame the wordes of my mouth, as might best serue to prepare and stir him vp to a spirituall fight against satan, or resistance of him in faith. This euening he acted many signes, by signs & gesturs most liuely representing and shawdoing them out vnto vs: as namlye brauling, quarrelling, fighting, swearing, robbing by the high wayes, picking and cutting of purses, burglarie, whordom, prid both in men and women, hypocritie, slugishnes in hearing of the word, drunckennes, glotinye, also dauncing with the toyes therunto belonging, the manner of antique dances, the games of dicing and carding, the abuse of the viole with other instruments. at the end of fundrie of these he laughed exceedingly, diuers times clapping his handes on his thighes for ioye: and at the end of some of them, as killing and stealing, he shewed how he brought them to the gallowes, making a signe therof. during this time which continued about an houre, as he was altogether silent, so was he most actiue, though his eyes were closed, and in many things he did, ther was great and necessarie vse of sight. In a word, these thinges were in such liuely and orient coloures painted out (as I may say) vnto vs that were present, being to the number of some 60. that I for my owne part (and I am perswaded the rest of the beholders are of my mynd) doe verily thinke, that it is not in the skile and power of man to doe the like. whilst we were recommending him and his greuious estate to the Lord, and intreating his maiestie in his behalfe, he vttered these wordes, *I must begonne.*

The next daye being the Lordes day I came not at him vntil about 3. a clocke in the afternoone, (finding company with him) at which time I vsed some speach, wherein I indeuored to prepare both him & his masters familye, as also his parents (whom that iudgment principallye concerneth,) vnto the holye exercise the daye after to be performed. Towardes evening much people resorted to the house, then some words of exhortation were vsed by my selfe, for the sanctifying of soe manye of vs, as whose spirites god should stir vp, to ioyne in that solemne seruice and worship of god to be performed on the day following. as the night and day before he had litle or no rest from satan afflicting him: so this evening & all the night long he handled him more extreemly then before. at this time amog other things the spirit retorted his tongue into his throat. and this he did often, whervpō many loked with a candle into his mouth, wher the could see no tongue nor part of it, only in his thoat they beheld the root thereof. he vttered often thes words, *for corne, for corne*, with a fewe more therunto appertainig, notig the vnvariable desier of gaine or raising the price of *corne* in *corne* m^e. this night was spent by som well disposed people

people in reading & praying. this euening I requested the minister of that congregatio *M. Aldridge* & with him on *M. Aldred* & *M. Halam* Pastors of 2 feuerail towns neare adioyning vnto *Nott.* to ioine with me on the morrowe, in the ministratio of the word and prayer, wher vnto the condescended. And this I did the rather, that therby I might proclayme and make knowne vnto all men, that as I haue no speciall or greater guift herein then the rest of my bretheren: so neither doe I arrogate, or challenge any such thing to my selfe.

In the morning (being the 7 of Nouember) many of vs were assembled together in the next conuenient and seemly roome to the place of his abode. The boy was brought with strang and fearfull shrieking by .6. or 7. strong men, who had all of them inough adoe to bring him and layd on a couch in the midst of vs. *M. Aldridg* began and after prayer proceded to the interpretation of the .4. of *Hoj.* the two firste verses. when he had finished, my self intreated of that story set doune in the .9. of *Marke*, from verse. 14. vntil the 30. wher the father bringing his possessed child to christ to be cured, had him healed accordingly. All this day he was continually vexed and tormented by Sathan, hauing little or no rest at all, so as the same for vexation by the spirit far exceded any of the dayes before. His tormentes in his fittes were most greuous and feareful to behould, wherein his body being swelled, was tossed vp and doune. In theis fits his strength was very great so as being held doune with .5. strong men, he did notwithstandinge all their strength against their wils, rise and stand vpright of his feete. He was also continually torne in very fearful manner, and disfigured in his face: wherein somtimes his lips were draune awry, now to the one syde now to the other: somtimes his face and neck distorted, to the right and to the left hand, yea somtimes writhen to his back: somtimes he thrust out his tongue very far and big, and somtimes turned backwardes into his throat, gaping so wide that we might afar of perceiue it: now he gnashed with his teeth: now he fomed like to the horse or boare, roping doune to his brest, notwithstanding there was one purposely standing by with a cloath euer and anon to wype it away, not to say any thing of his fearfull staring with his eyces, and incredible gaping:

This daye notwithstanding he was so held as is asorfaid, he went about to haue choaked and so destroyed himself: speaches he vsed non, saue once in a great voyce, *corne*, and when I applyed that speech of our Sauour, *all things are possible to him that belecueth* he vsed theis words *thow lye*. Diuers times he scriched or cryed aloude in a strange and supernaturall manner: somtimes he roared fearfully e lyke a beare, and cryed like a swyne.

Towards the evening as I was treatyng of these wordes, *then the spirit cryed, rent him sore, and came out, and he was as one dead, insomuch that manye sayd he is dead, the boye was rent sore-indeede, cryed and that aloud.* Then they people which were present, as men astonished and with the greuyoues sight and crye vnspeakeable affected in the boweles of compassion towards hym, breakyng ther hitherto continued silent, cryed out all at once: as it were with one voyce vnto the Lord, to haue mercye vpon hym: and within a quarter of an hower (they and he still crying aloud) he held downe one a bed by 5 men, and offering as though he would haue vomited, was one the sudden violently cast, & hisbody therwith turned, so as his face lay donwards to the ground & at the beds fete, & his backe vpward with his fete on the beds head, & thus he lay as if he had ben dead for aseason. Thus we haue hard not only how it wēt with Som. in the tim of his possession, & at and a litle before his dispossiō, but also how & by what meanes I came vnto him, & being ther, caried my selfe in this present action.

Math. 21 43. Accordinge now to that in the gospell, *when the vncleane spirit is gone out of a man, he sayeth to himselfe, I will retorne into myne house from whence I came, &c.* it fell out here, for the vncleane spirit being gone out of Somers, returned and sought to enter againe into him. And as for the compassing of his former habitation with the 7 in Lanchashire he visibely appered vnto them, & for aseason molested them in thire bodies: even so did the spirit with Somers. The same night he was dispossessed, as he lay in his bed, a thing like a rat patted one his mouth, and after crept doune along on his body, vntill it came to his priuye partes, from whence it vanished away. Thus did the spirit many times and sundry wayes, and about a quarter of a yeare after, recouered him and entered againe, as appereth by the signes of possession, whervnto some of the 17. witnesses after mentioned haue deposed, as appeareth by the depositiones of diuers, if the tyme when the thinges were done which they depose. I be obserued. After this satan drewe the boy also vpon whom the worke was wrought, to confesse and affirme that he had dissembled. And to bring this to passe (which passeth whatsoever else could be imagined, to perswade the world that he counterfeited) the old serpent so ordered the matter, that he was charged to haue be witched on *Sterland* to death, & brought their vpon into the towns haul before the magistrats, by the meaines & procurement of *M. Freeman*, *Sterlands* wife & som of her neighbors cam with an accusatiō of witchcraft agāst him, to wit, that vpo such aday in *Not. market* Som. should tread on the hele of the said *Sterland* whervpon he should presently fall sicke, and dyed 4 or 5 dayes after. Her neighbours they witnessd, that *Sterland* being dead, his heele locked blacke, or some such thing: Herevpon Som. was committed to prison, but a litle after bailed. Not long after this, these magistrats, (under couler to fyn e

out this counterfeiting) tooke this witch (forsooth) & it percase a counterfeyte, from his parents, and committed him to their house of correction, called *St. Iames*, & their to the custody of 2 most leud fellows: which no sooner had him, but forthwith about thire worke the went: the one *John Conper* threatning to whyp him, the other *Nich. Shepard* to pinch him with pincers, therby to drawe him (indeed) to confesse, that he had counterfeited, as appeareth by thire depositions. besides, the aboue named *Nott.* magistrats promised him 10*l.* and that he should set vp any trade, so that he wold confesse his dissembling, as *M. Lakson Alderman* confessed in the towne hall before manye, but this said he, they did in policy. Lastly the deuill himselfe visiblie appeared vnto him (as experience hath taught he doth vsually to those that he possesseth) promisyng and threatning, and all to compase his confession, which by these meaines he effected.

VVhen *Som.* had bene at *St Iones* vnder the custodi of his said kepers, about 3 days, & all those meanes you hereof vsed: for the compasing of a confession of counterfeiting, he acknowledged that he had counterfeited, & therewithall was freed from all vexatiō in his body by the deuill, (then repossessing him) which immediatly before and till then all the tym of his repossessing he had tasted, and many others beheld.

The case being thus, my selfe with others thought good, to procuer a comission from the *Arch B. of York*, for the examining of such as had sene *So.* do or suffer, sūdry things impossible to be counterfeted, for it was thought, that the depositions of men would be available to overthrow this wretched confessiō of his, whē percase the bare assertions of men would not. to this end a comissiō was graunted & directed to *Io. Therrald* esquire (then) high sherife of the counti. of *Nott.* *S. John Byron* knight, *Io Stanhop*, *Rob Markham*, *Rich. Perkins* Esquiers, *Pet Clerk* Maior of the towne of *Nott.* *M Walton* Archdeacon of *Darbisbire*, *Miles Leigh* officiall of *Not.* *Io. Ireton*, *Io Browne*, *Rob. Evington*, & *Tho. Boulton*, ministers & preachers of God word. These comisioners vpon the 20. of march 1597. examied 17. euery of which deposed more or les to som thig don or suffered by *So.* which nether natur nor art can compase: as apeareth by ther depositions now in prīt. this don *So.* himselfe was caled before the comissioners, & he who for the space of a moneth before, even from the tym he said he counterfeited vntil that present, had not at all ben vexed by satā in his body, as if he had had no such gessie nor inhabitāt no more then any other, (which cam frō the subtelty of the diuill, was violently throwne doune, even as he was facing out his counterfeiting: & so oft & miserably tormēted by the diuill, vntil both him selfe to the comissiōers acknowledged, that he had not counterfited & the greatest contēder for counterfeiting, & enimy to the said worke of god, *M Wal. Arch. of Dar.* & a comissiōer, that it was the finger of god.

who because he was an aduersari, was made a comissioner & with him 2 other, *Pet. Clerk* Maior, *Miles Leigh* officiall.

the diuers fits he had in the presence of these comissioners, besides the great violence offered vnto him, he was in the first of them, thruste deepe into the hand & leg with pins, but stirred not therat, neyther did any bloud issu at either of the places so pricked. The said fit ended being demaunded what he had done: as also what had bene don vnto him: he knew not of any thing, more or lesse. At this time also his two keepers were enamyned, who for all their minsing acknowledged that on of them *threatned to wbypp him*, the other to *pinch him with pincers*, which he called *knipknaps*. Thus the matter being manifest to the comissioners, partly by the depositions of men, partly by that themselves sawe and partly also by the confession of Som. himself, they surceased to examine any further, and shortly after together with the sayd depositions, returned to the *Arch: B. of Yorke*, no counterfeytig. Now was Som. taken from his aforesaid keepers, & committed to the custody of one *Edmond Garland* where he was continually tormented of the diuel, & that more fearefully then euer before: wherby his repossession & the lurking of the spirit was euident.

Confessing now that he neuer counterfeyted, (which also was manifest to those that beheld his vexation by sathan) & being therevpon demaunded, why he had before affirmed the contrary: as in wordes he rendred the reason thereof, so in writing himself set downe the same in these wordes folowing: which vnder his owne hande is yet to be seene.

Say I counter
feyted,

Being at Saint Iones there came vnto me a thinge like vnto a dog, and said vnto me, and if I wold consent vnto him and say that I was a counterfeyte, he wolde give mee a bag of gould, and if I would not, he would make mee be hanged, or els he wolde teare me in peeces: and if I* would I should do any thing that I would tak in hand, and he would com to me lik a mouse, and helpe me. And then came to mee a thinge like an asse, & said that if I wold not say that I was a counterfeyt, he wold cast me into the well, and so went away. And Nicholas Shepheard said and if I were in a fitt againe, he wold fetch a paire of knipknaps and a rope, & he would make me confesse, or els hang me, & Iohn Cowper & Shepheard said, and if I would say that I was a counterfeyt, that Maister Maior & the Aldermen would giue me tenne pounds & I should set vp any trad that I would and I had better say, that I was a counterfeyt and liue like a man, then to haue nothinge: for if I should say that I were not a counterfeyt, & goe into the clergies hand, I should haue nothinge.

Somers being at Edm. Garlands was daylie in greuous manner tormēted by the diuel, oft cast into the fyre, but not burnt: and to let his other vexations go, was of extraordinary strength and supernaturall knowledge: wherwith was made manifest that he was repossessed
not

notwithstanding no such thing had appeared for the space of a moneth before. But by that he had bene about, 10. daies at *Ed:Garlands* the *Maio*r with some of the *Aldermen* & *M. Will: Gregory* the towne clarke who at satans discouery before the, 12. commisioners were greatly abashed and confounded in them selues gathered hart to themselves and incouraging one another, they sent and procured that whereby they gott *Sommers* into their owne possession agayne, and this doubtles they did the more speedily, for that (as I take it) they hard that we were purposed now to haue vsed the meaines for his dis- possession publicklye in the Church, which they sure feared would haue turned to their great shame, who had soe hotly and openly contended for counterfeyting, They noe sooner had him but he was at quyet, as if he had bene a counterfeite indeed, and nothing lesse then a deuill within him. About a weeke after, (the assyses being at *Nott.*) before the *Lord Anderson*, *Sommers* was called, said he had counterfited, & being commaunded by my *Lord Anderson* to do his tricks as some call them, he thrwe himselfe downe: and then the spirit trifled, and so caried himselfe, as might best make to perswade those present that he counterfeited: and it so as therein (through the ouerruling hand of God, their was sufficient to kepe man from that perswasion. for since twise in open court at *Lambeth*, by two no mayne aduersaries then present, it hath bene said, although to another end, that one of his leggs were as heauie, as if it had bene irone. shortly after to *London* he went, and dwelt with a barber in *Eastsmithfeild*, from whence he went to the *Bisshope* of *London*: wher after he had bene about a month, & my selfe somewhat longer in the *Gathouse* for herisie, he proceeded further, & added this to his former iniquitie, that I had taught him to counterfeit: which accusatiō hath bene in such sort pursued against me, as is shewed in the seuerall treatises published by some frendes to the cause: the other charge of herisie for which I was sent to prison 'as appeareth by the warrant' lyinge in the dust, neuer word beinge spoken therof vntill this daye, no not so much as the herisie or heriticall opinion once named, that I should hold and mayntayne.

FINIS

THE HISTORY OF THE
LIFE OF SAMUEL JOHNSON
BY JAMES BOSWELL
IN A SERIES OF LETTERS
AND ANECDOTES
FROM 1763 TO 1793
BY JAMES BOSWELL
OF THE CITY OF LONDON
AND
OF THE UNIVERSITY OF OXFORD
IN TWO VOLUMES
THE SECOND VOLUME
LONDON: PRINTED BY A. MILLAR, IN ST. PAUL'S CHURCH-YARD, 1793.

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THE DOCTRIN OF THE POSSESSION AND DIS- POSSESSION OF DEMONIAKES OVT OF THE VVORD OF GOD.

PARTICVLERLY APPLIED VNTO SOMERS, AND THE REST OF THE
PERSONS CONTROVERTED TOGETHER.

with the vse we are to make of the same.

We haue hard in the former treatise of 8. Persons that weare
vexed with euill spirits, viz. 7 in *Lanchashire*, and one at *No-*
tingham: and of diuers strange actiones or passions done or suffered
by them. Now that the glory of God, & the edification of the christ-
ian reader, (which two things only I haue aymed at: in the publish-
ing of this story,) may be the better furthered therby. I haue thought
it necessarie to treat of these 3 things. 1. that all those persons were
indeed possessed with vncleane spirits, and did not counterfeite a poss-
ession, as is affirmed by some. 2. That they were all (vndoubtedly)
dispossessed, and that by prayer and fastinge, the meaines which God
hath therunto apoynted. 3. what is the holy and right vse we should
all make of this rare and great worke of God: which euery on should
specially in the reading hereof ayme at, though it can not be attained,
without the certaine knowledge of the two former poyntes.

1 *That they did not counterfeite a possession, but were
verily possessed with vncleane spirits.*

I doe not say with the poet, *felix qui potuit rerum cognoscere causas* he
is a happie man, who can find out the causes of things: but this I af-
firme, it is the parte of a wyse man, to search out the cause, of a thing.
He therfore yea he onely shall carrye hymselfe wyslye in the present
controversie we haue in hand, and iudge aright therein, who shall la-
boure to find out the true and proper cause of those strang accidents,
whereof a true reporte hath bene made in the former treatise. I wyll
not stand here to iterate and heape vp those strange things which are
before specyfyed, all which may be referred either to ther extraordi-
nary and supernaturall strength, or their supernaturall knowledg, or
their extraordinary and supernaturall actions or passions of their bo-
dies: only in the spirit of meeknes, and with all humilitie, I demaund
of them which deny and call in question or doubt of their possession,
whence or from what cause the actions or passions acted or suffered
by them came: can there any naturall cause be given of them? or is
there any thing in nature that might send forth such effects? verilye,
though yt myght be graunted of some of them, yet vndoubtedlye it
cannot truly be affirmed of all: but that some of them are not humian
*but it cam from som other thing then the nature or industri of man

Such effects as
haue bine down
by these parties
possessed cannot
proceed from
the nature or
skile of man

And what should that be but wicked spirits within them, according as in times past it hath bene with others in the like case: except we will be so grosse as to imagine, either that God wrought them immediately, without the minitrie of any creature, or by the seruice of an elect Angel: neither of which can possibly be, considering their vanities, toys and fooleries, the distorting and disfiguring of their faces, with other accidents of that kind, and the vncleane & blasphemous speeches aboue mentioned. On the contrarie side they all well beleeue the vncleane spirit, and sute exelentye with his nature, and therefore make greatlye for confirmation of their possession.

If any graunting that these things were done by wicked spirits, shall saye that it followeth not their evpon that the spirites were in them and so possessed them. * I answere that a spirit without man may diuers wayes greatly trouble and afflict him, as by sightes and visions, yea even in his body, as he did *Iob*. So likewise after the deliuerance of the aboue named persons (as also of on *Thomas Darling* aboy not long since dispossessed, dwelling in *Burton* vpon *Trent*, in the countye of *Stafford*) they spirits in their returne to repossesse them, did many times and sundry wayes (that by fearing, astonishing, and threatning of them they might prevaile) mightily molest and trouble them.

* But that the diuill being without man, can rule & dispose of the whole body of man, and euery part thereof according to his pleasure, as he dyd with these, and doth with all those he possesseth, it is absurde to affirme. For what more can satan doe to the body of man, then rule and torment it thus in the inward and outward partes, and in euery parcell and member theirowe accordinge to his lust and pleasure: the which if he could doe being without, he would neuer desier nor seek entrance into man to possesse him the which no man will deny but he doth. for what would his said entrance advantag him to the hurting or tormenting of man in his body, more then his being without him. Secondly satan being without man, can not cause or send forth those effects (which are indeed *signes of possession*) wherof we haue hard before, & more shalbe spokē afterward, because then god should haue left his church destitute of all meaines, wherby to discerne of possession which can not be, the wisdom of God considered on the one sid, and the necessitie of man to be directed herein, on the other. Againe if it were true that the euill spirit could so torment a man on euery sid being without him only, how could the common people among the Iewes haue knowne when men were possessed, as it is euident by the * gospell they did? for it is certaine that by no other meaines but the manner of their handling, or vexation by satan they knewe it, as

how spirits being without man do vex him

Iob 2.7.

It is impossible for Satan being without man to haue the whole rule and disposition of the body.

math 15.22.
mark 9.22.

verse 17.18.22, as may partly appeare out of the 9. *Cha*. t. of *Marke*. now might not this

this same obiection as well haue bene obiected vnto them: as it is against vs at this present, *The deuil by some outward operation can do all that which leadeth you to thinke that such and such are posessed, you may therefore erre and be deceiued in so thinking and affirming.*

But it hath bene obiected that these things came, though not frō nature, yet from the corruption of nature, in that they were counterfeytes. I answer, that he which well considereth of the strange accidēts whereof we haue harde, may easily perceauē that there are manye particulars there mentioned, which can not possibly be donne by any arte or skil of man, but that they far surpas his cunnig & all humā power. It can not be then that they counterfeyted. If any man shal doubt that the history is not truly reported by me, lett him consider that there hath bene that course taken in these treatises, which hath bene euer thought best, and most likely to procure credit to any story. For herein we haue obserued all necessary circumstances, the persons which were thus afflicted, the time when, the place where, and hereafter sundry of the witnesses before whome these things fell out shalbe produced. If I only had bene a witnes of these thinges, though I might happely haue made report of them to some of my acquaintance who knew me to be one that through gods mercy haue learned to make conscience of a lye: yet should I haue bene afrayd to haue put them in print, for so many to reade and vnto whom I am altogether vnknowne. But seing that these things haue not bene done in a corner, but in places that are populous and famous inough, not beyonde the seas, but in such parts of our owne land as any man that is desyrous to search out the truth in this matter, may either go to thē him selfe, or receiue certaine intelligence from thence without any greate trouble, before such witnesses of whom mani are well knowne to be of such integri, as they wold not be corrupted, & of such wisdom as the could not be deceiued, specially vsing so many meanes as they did to try and boult out the truth: further that not the witnesses onely but also the parties themselues which were so possessed are aliue: and lastlie that there are such a cloud of witnesses, euen hundreds, wherof sōe 30. vpon their corporall oathes haue depōsed the impossible thinges to be counterfeyted, which we haue reported of *Somers*: If any man (notwithstanding these helpes against his incredulity herein) shall stil either deny or doubt whether this matter of fact hath bene trulie reported. I see not why he may not as well deny or doubt, whither any thing be true that is written in other stories: yea much better may on call in question almost any other human story: considering that thof parties whome histories past conserne are deade, but these aliue, & their histories are not depōsed vnto, at least by so many witnesses as

Against the filie
shift of pretend-
ed counterfeit-
ing.

ours is: yea further, if those things that are deposed touching *Somers* were not most true and euident, it could not otherwise be, but that (in so greate a heate of his supposed counterfeyting) the magistrates of the towne where these things were donne, and others in highe place and aucthority both in church and common wealth: wold haue disproued the witnesses, at least some of them, and punished them openly in the face of the kingdom, euen to the vttermoſt of their deſerts: as lyers, periured persons, ſpreaders of false newes and ſeducers, but no ſuch thing is done: wherefore it cannot be ſaid that theſe things were pretended and counterfeyte.

ob. *Somers* confeſſeth he counterfeyted.

It is impoſſible to be ſo, and therefore he is not to be beleiued

But it wilbe obiected that *Somers* himſelfe confeſſeth that hee counterfeyted.

Therevnto I anſwer, as I haue before in my Apology that no man confeſſing or reporting an impoſſibility of himſelf is to be credyted, which *Somers* doth in this his reporte of himſelf.

If *William Somers* ſhould ſaye that he (by his good footmanſhippe) hath gone one foote in one Daye, from *Barwicke* to *Douer*, none would beleue hym: why then doe any credite hym in thys hys confeſſion? for it is noe more impoſſible for hym to goe that iorneye in that tyme, then to doe thoſe thinges aboue ſpecified: which he in ſayinge he counterfeyted, affirmeth that he hath done.

If thys be a certayne truth that thoſe thynges he could not poſſiblye doe which all men wyll graunt: then forasmuch as Thirtye. witneſſes or there aboutes haue vpon their oathes aſcrybed the ſame vnto hym, or ſome other power in or by hym: it muſt neceſſarylye and in- euitablye followe, that if they haue ſworne truly, and the hundredes ſay trulye, which dailye beare witneſſe theireto, and are readye to depoſe the ſame. If they myght be called: then he is a lyer in ſayinge he counterfeyted.

Chooſe nowe whyther you wyll beleue *William Somers*, or thys other companye. If he ſaye trulye they are periured: for vpon their oathes they haue auouched thoſe thynges by hym, which he cannot poſſiblye counterfeyte, and if they ſweare trulye, he lyeth, in affirminge he dyſſembled.

And heere we muſt remember that the queſtyon is not, whyther *W. Somers* did (or ſuffred) the thynges before mentyoned, as whether he had ſuch a varyable ſwellynge runnyng vp and downe along hys bodve, and ſoe of the reſt, for that ſuch thynges were ſeene in hym is alreadye depoled: but whether *William Somers* himſelfe, by ſome ſleyght and cunningge of hys dyd them on (that beyng vnpolyſſible) ſome other power in or by him.

For further anſwer I referre the reader to my Apology where the meanes

meanes whereby this confession was compassed are set downe, and it made playne, that there was very much in carnall reason to leade him to the saide confelssion although it was altogether agaynst the truth.

Seing then it is certaine that the strange effects and workes we haue heard of before in the persons aforesaid, must nedes proceede from some working cause, and that the same could not come neither from the ymdiate hand of god, nor other mediate then hath bene saide: as neither from nature nor the corruption of nature: nor by the ministry, of an holy spirit, neyther yet vncleane spirit being without them and that there is none other means or second cause, wherby the saide effects could possibly haue bene brought forth, that we speake of and wherevnto we attribute them excepted: It remayneth therefore that they did proceede from wicked spirits within them. And this will we further and soundly (I trust) proue out of the holy scriptures, for by the scriptures only can we discern, and know when one is possessed with an vncleane spirit.

All the wytt and learnynge of man suffyceth not theirevnto. Yf God in hys worde had not left vs a directyon herein, we could noe more iudge and tell when one is possessed with the diuell, then can a blind man iudge of cullores. Let vs heare then what the holyc scriptures say to this matter.

Possessions are
onlye to be iud-
ged by the
scriptures.

Yf they shall pronounce that of *William Sommers* and the rest which I contend for, then let vs hould hym and them for possessed indeede, and the case beyng soe. it is not I, but God in his worde that giueth that sentence of them.

If by the scriptures the same shall not appeare, and from thence be concluded: then surelye we weare greatlye to blame soe to conceaue and reporte of them, and God keepe his people far from giuing eare vnto vs. To thys end wee wyll first compare the manner of the handlinge of these persones afflycted by Sathan, wyth those mentioned in the gospel, whome the holy Ghoste saith were possessed, and then we wyll inferr and conclude there vppon as there shall be cause. In that storrye which is recorded in the 9. of *Marke* where the father bringeth his possessed child to Christ to be cured, we fynd sundrye signes of sathan his posessing one, and the manner of his handling or vexing of them whom he posesseth set downe at large.

I haue brought (saith he) my sonne vnto thee, which hath a dumbe spirit: and whersoeuer he taketh him he teareth him, and he someth, and gnasheth his teeth, & pyneth away: & it followeth: so the brought him to Christ: & as sone as the spirit saw him, he tare him, & he fel downe to the ground, wallowing, & fomyng. Then he asked his father how long tyme is it since he

ver. 17.
ver. 21.
ver. 22.

Signes of possession.

I

they are sore vexed by satan.

Luk. 9. 39. 42

Act. 5. 16.

Math. 17. 15.

Math. 15. 22.

he hath bene thus: and he said of a child. and oft times he casteth him into the fyre, and into the water to destroye him. and in the 25 verse it followeth, when Iesus saw that the people came running together, he rebuked the vncleane spirit, sayinge vnto him: thou dumbe and deafe spirit I charge thee to com out of him, and enter no more into him.

In this example we must first mark that the spirit is said* to *teare* the child, by which word the holy ghost noteth the greuous and inwarde vexation of those that be possessed: which partli may appeare by that which Luke addeth: *he teareth him that he someth*: and by this, that those which were possessed are saide to haue bene vexed with vncleane spirits: and that which is more, to haue bene sore vexed, and miserably vexed with the diuell. Now by that we haue hard we may perceiue, that these persons were greuously vexed in their bowels and inward partes. The same also is most true of *Katheryn Wright* (a mayde in *Darbyshire*) and of the abouenamed *Thomas Darling* (both which my self haue seene, and suppose likewise to haue bene possessed with wicked spirits) and is hereby confirmed, in that they both had a very strange and vnnaturall swelling, and styrring in their bodyes: so as the maide went therefore daylie laced very slack: and the boy though but 13. yeares of age, sundry times burst the buttons of his doublet and the aglet holes before, both of his doublet & hose. These thinges (which are notoriously knowne to many) coulde not be without greate vexation in their bowells and inwarde parts.

2

they are taken on the sudden

Luk. 9. 39.

Secondly, we are to obserue that the fits of this possessed chylde cae suddenly, for it is saide *whensoeuer he taketh him, he teareth him*: and after oft times he casteth him into the fyre, and into the water. Nowe had not the spirit taken him veri suddenly, his father or some other wold haue kept him out of the fyre and water, and fro the danger thereof and *S. Luke* in expresse wordes affirmeth the same, saying, *and loe a spirit taketh him, and suddenly he cryeth*: meaning that he did suddenly take him, and then he cryed. Euen so it was with these persons, and *Kath: Wright* likewise, and *Thomas Darling* their fits cae euer on the sudden, they would be now well, and in the twinkling of an eye handled in very strange and greuous manner.

3
often times
tormented

Thirddie that he was not seldome tormented by the diuel, but often times: for it is saide, that *often times he cast him into the fyre, and into the water*: now that the spirit cast him often into the fyre, and water, notwithstanding the greate care and circumspection of the parents it must needs be that infinite times he threw him doune and afflicted him in other places. Euen so was it with these: and the two other, they were not now and then cast into a fyre, as once a moneth, or weeke but dailye, yea manye times in one daye.

Fourthy

Fourthly it is said, that this child *gnasbed his teeth*. The same was also discerned if not in all these, yet in sundrie of them: in *Margret Byrom* ⁴ gnash there teeth *John Starchie*, but specially in *William Somers*, with whom it was vsu- all. Fiftly we read that this boy (wherof *Marke* speaketh) *pinced away*. The same was perceiued not onely by the face and countenance of *Som*, but also by his spare feeding. But was more evident in *Katherin Wright*, who did continually eat very litle, and that with much a doe: the which fell out also somtimes with some of those 7 in Lancashire. Sixtly of thys child in *Marke* it is sayd, that lying on the ground, he *Wallowed*. In like sorte did *Somers* wallow, or tumble and roule him selfe with his bodye stretched out to the full length. and as at other times, and before others he did thus *Wallow* lying on a bed, from the very edge of the one sid of the bed to the other, neuer falling off, nor yet in daunger theirow, to the great admiration and astonishment of all those which beheld him: soe in the presence of they Commisliners did he likwyse as he lay on the flowre. and this was done so swyftly, that they company about him, were glad in hast to giue place to him so wallowing. and as to this wallowing the commissioners can beare witnesse, so I beseech them to report thereof according to that they sawe, and whither it was not a fearefull sight to behold, to se the body of man so carried forward and backward at the pleasure and will of Satan: for I doubt not but that the conscience of euery one there present, tould him at that time that it was the work of the diuell.

Seauently in this example it is noted both by *Marke* and *Luke* that he *fomed* in his fits. This signe as the former though I my selfe sawe it not in the rest, yet in *Somers* (whose possession neuertheles is moste doubted of and gainsaide) we that were with him the day he was dis- possessed did see it, and were astonished greatly thereat: both for the quantity of it, in that he sent forth somuch foming for an houre togith- er, and so as it roped doune along his brest, which was continuallye wiped away, as is deposed: as also for the quality of it, being so white and thick, and like to that which commeth from the horse or boare as might be. He was often also before that day sene to fome: and the same I haue heard by *Katheryn Wright*.

Eightly, It is saide that as soone as the spirit sawe Christ, he tare him, and he fell doune on the ground, wallowing, and foming: the diuell begininge then to rage after his manner: yea *Luke* reporting this story saith that when Christ had said to the father, *bring thy sonne hither*: meaning to him, and he wold heale him, *whiles he was yet comming*, the diuell rente him, and tare him. The reason hereof was, because our Sauour Christ was about to cast forth the spirit, as is noted both by *Marke* & *Luke* *Swear to mee* (said he that was posselt with a legion) *that thou torment me*

4
gnash there
teeth

5
pine away

6
wallow

Luk 9.39.

7
Fome

8
tormented im-
mediatly before
their disposse-
sion

Luk 9.42.

Mark 5.7.

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Luk. 2. 28.

Luk. 22. 33

9
They are
throwne into
fier and water

10
They seeke to
destroye them-
selues

me not for he sayd vnto him, come out of the man thou uncleane spirit, S. Luke: 1 beseech thee torment mee not: for he commaunded the foule spirit to come out of the man. Thus then it goeth with those which are possessed, that when Christ Iesus once commaunded the diuells to go out yea (I may say) when he is but about soe to doe, then are they forthwith therevpon tormented. Euen so it was with these, as also Kath: Wright, and Thomas Darling. All and euery of which were tormented or vexed by the spirits all the whole dayes of their dispossession: yea those in Lancashire a day and halfe, euen from the first instant we went about the same: wheras ordinarily on other dayes they were so vexed by sathan only by times, being presently after as well agayne and fit to performe the worke of their calling as others: which came thus to passe, because Christ being then spiritually present, commaunded the spirits to goe out, his owne ordinance or means being vsed which he hath sanctified therevnto. Thus is that saying of our Saviour fulfilled: when a strong man armed keepeth his pallace, the thinges that he possesseth are in peace: but when a stronger then he commeth vppon him, to ouercome him, and to diuide his spoyle, then is the peace and quietnes of the vnjust possessor at an end.

The 9. marke of possession to be obserued in this example is, that he was ofte times cast into the fyre and into the water. This signe also was discerned in some of these as appeareth in the story: but especially in Sommers, as also in Kath: Wright: which two were oft cast into the fire in their fits, and would almost neuer be kept out of it but by strong hand of such as were about them, and the latter of these was oft cast into the water also: insomuch as she could seldome tims passe by any water though it were but in a tub or payle but this would befall her: yea once being on horsback bound vnto a man that rode before her, whē she was to passe by a water, she was with much adoe & presente helpe kept from being cast into it, whervppon to auoyd the daunger of fyre and water (her parents being poore and not able to allowe her a keper) she was at length chayned to a post. I remember also that the yong man that kept Tho: Darling told me of the like attempt some times concerning him: but by reason he almost neuer departed from him, or layd his hands of him day nor night, he was preserued from the same. Hither likewise may be referred the casting and layinge along of Margaret Byrom before the barres of the fyre.

If any aske the reason of this, why the diuell desireth somuch to cast him he possesseth into fire and water? the answer is here set downe to destroy him: where we may obserue an other and somewhat more larger signe of possession, which is that the possessed indeuor, or rather the spirit in them to destroy them, or take away their liues: for thence it was

was that the deuill rather cast the child into the fier & water, then els wher, that therby (as is said) *he might destroy him*. hence it was that *El. Hard*. attempted the throwig of her selfe downe through the casiment of the window. The like did *Tho. Dar.* attempt vpo the taking doune of some glasse in a chamber window to let in some aire for want of a casiment, & that presetly vpon the same: whervpo for his better lasitie they set vp the said glasse forthwith againe. And *So*. attempted diuers times & sundry wayes to stragle & choke himselfe, also to throw him selfe out of a gallery, & many other wayes to destroy himselfe.

Eleventhly besides the euils aboue named, wherewith this possessed child was vexed, this was one and not the least, *that he was dumbe & deafe*, not by any defect in nature, but by meanes of the wicked spirit possesling him: and this is that *Christ* ment when he called the spirit, *dumbe & deafe spirit*. so we read in *S. Luk* of a man possessed, out of whom *Christ* is sayd to cast a *dumbe spirit*, that is a deuill which had made him dumbe, for so *Math.* interpreteth this place: * *they brought a dumbe man possessed with the diuill*. Herevnto we may add * *blindnes*. But this signe is more speciall & not so common as the rest, neither did it fall into any of the demoniakes we speake of, saue that some of them were dumbe, deafe, & blind for a certaine time. True it is that duringe ther fits they were both dumbe, deafe, & blind as appeareth hereby, in that after thire fits they affirmed that they nether hard nor sawe, nether did they remember that they speake any thing, althought it semeth vnto vs to be otherwise with them, but these scriptures are not soe to be vnderstood, as *S. H.* the discoverer conceiueth of it: but that continuallye the possessed persones ther mentioned: were deafe, dumbe, blind, and not only those times they were vexed by the diuill: as *Dayling* was lame about a quarter of a yeare, as well out of his fits, as in them. If any obiekt that I cannot reckon this for a signe of possession, except I will haue all those possessed which are dumbe, deafe, or blind: I refer them to the answer shortly followig to *Thyrcus* obiekt ing to this effect, both against this and all the other signes I giue.

Twelfthly. *Luke* reporting this story saith thus: *and loe a spirit taketh him, & suddenly he crieth*. the same we read in *Mark*: *always both night & day he cried in the mountains & in the graues, crying* the is a signe of satā his possesling on, now we haue hard how all thes sent forth very loud, strang & supernaturall cries or schrikings. the sam also I well remember of *T. Dar.* who in his fits was heard suddely to cry very loud. Thirtethly in *S. math.* we read of 2 possessed with diuils, that they were very fierce, so that no mā might go by that way wher they kept. now of the feircnes of *L. Star.* we read in the beginig of this story. indeed their is great ods betwixt the feircnes here mentioned, & this of *Lo. Starche*

Some are dumbe and deafe, or on-ly dumbe; & likewise blind. but this is more speciall: for the spirit alwayes cause not these in those they possesse.

Luk. 11. 14.
Math. 9. 32.
Math. 12. 22

The Discoverer
pag. 30.

They suddenlye
crie aloud or
srike.
Luk. 9. 39.
Mark 5. 5.

They are fiers
Mat. 8. 28.

and no maruell for they were possessed with a legion of diuels, and this child with one only.

14
ther fits they
deprived of
re fences,
h internall
d externall.

Mark. 5. 15.
k. 8. 35.

3. 27.

29.
7.

The 14. marke of one possessed is, that *they are deprived of their senses, internall and externall.* The first is euident by this that the man out of whome the diuels were departed is saide: *to sit at the feete of Iesus cloathed and in his right mynde:* he was therefore out of his right mynde when he was possessed, which is further confirmed in that he *did weare no cloathes* in that he did shun the society of men *abydinge in no house, but in the graues,* in that both *night and day he cryed in the mountaynes, and in the graues,* as also by the speeches which vpon the sight of Christ, he or rather they being two (as appereth by *Mathew*) vttered saying or crying with a loud voyce: *what haue we to doe with thee Iesus the sonne of god? I charge thee by god that thou torment mee not* which they would neuer haue sayd, had they had the vse of their vnderstandinge. And least we shold imagine that it was thus only with these two posessed with a legion, we must remember that these and such like speeches or exclamations arguing a depriuation of vnderstanding, were vttered by some other also possessed, which for the sae reason were likewise depriued of their internall senses. Euen so it was with these persons for had they in *Lancashire* bene in their right myndes, they would neuer haue spoken so malepertly in their fits as vsually they did to those that were then present, especially to *Maister Starchy* (whome commonly they called goodfellowes, all their speeches also in a manner suting with that tytle) and *Mistres Starchye* whose owne childe called her whoore: neither would they euer in the presence of so many, and euen then when the holy scriptures were in handling haue spoken so filthily as it is a shame to name: or so blasphemously of the holy byble, calling it often tymes and that aloude *bible bable*, as they did: nor 3. or 4. of them in their whispering speeches actions gestures, and countenances, haue at that time and duringe that holy action carryed themselues so wonderfull vainly as they did and *John Starchy* sometimes (as we haue heard) in byting, or snatch- ing at euery one that was neare him, throwing what came to hys hand at whomsoever, shewed himselfe therein for the present to be mad. Heere we may remember to the same end, the monstrous blasphemy of *Somers* and his strange and vnnaturall vncleannes espe- cially in acting the syn of whordome in that manner he did, and that in the presence of so many: also his filthy and abhominable carriage of himself with a bitch before diuers, which he did after his reposses- sion. Hither also refer the yvolence he did to his owne body, and the light behaiour he vsed in the begining of his possession in dancinge laughing &c: wherevpon he was suspected to bee out of his wittes.

Finallye

Finally it is hereby euident that neither they, *Darling*, nor *Katheryn Wright* had in their fits their vnderstanding, because they knew not what they said or did, nor what was sayd or done by others. Indee out of their fits those which are possessed haue the right vse of their mindes, but in, and during the same they are altogether ordinarily de priued thereof, as hath bene shewed. Yf it be said that these actions & speches came from the diuels within them: I answer that that is most true: yet forasmuch as it seemed to men otherwise, & so they seemed to be out of their right myndes therupon they are said so to be.

The second concerning the externall senses, and namely that of feeling, may be gathered likewise out of the afore said scripture in that the man which had an vncleane spirit is reported to haue stroken himselfe with stones, which if he had had his feeling, he would neuer haue done, especially in that vyolent manner that he did, so it was with the aboue named 10. persons, and thereof tryall was oft made in *Somers* and as otherwise, so by pricking of pyns, whereat he neuer styrrd though a pyn being somewhat greate and crooked was thrust vp to the head: and in *Th: Darling* this was manifest aboue any, in that in his fits his shoulder bones, and other bones of his armes (to the sight and feeling of others) were thrust out of their ioynets and in agayne, he not complayning thereof. As touching the other outwarde senses seing hearing &c. it is not indee manifest by the scriptures, that they which had vncleane spirits were in their fits depriued of them. yet from thence it may well be coniectured so to haue bene: for seing som were altogether blynd and deafe through the diuel within them, causing the same, and generally were depriued of their inward senses and that outward of feeling: why may we not in all probability ymagine that they were without the vse of these other senses also? and as touching our demoniaks, they in their fits nether heard nor saw (though their eyes were open) as themselves reported. Further and more certaine knowledge herein we cannot haue, neither neede wee desire considering the number of persons reporting this, also that sundrye of them were far distant one from another, dwelling in seuerall shires and almost all of them children.

The 15. signe of sathans possessing is, when such speeches are vttered by the mouth of one, as sauouie not of the spirit of man, but moste fitly agree to a wicked spirit. Thus we reade in the gospell, that the possessed when they sawe Christ began to cry out, saying: *Iesus the sonne of the most high god, what haue wee to doe with thee? art thou come hither to torment vs before the tyme? art thou come to destroy vs? I charge thee by god that thou torment mee not.* Hither apperteyneth that answer that his name was legion, and that request, that yf he cast them out, he would

Mark. 5. 5.

15

They utter such speeches as most fitlye agree to an euill spirit, & saue not of the spirit of man

Math 8. 29. 31.

Mark 1. 24 &

5. 7.

Luk 8. 28

suffer them to enter into the heard of swyne: for we cannot doubt but that those speeches were vttered after the same manner the former were, that is by the mouthes of the parties possessed, and it is playne by Luke. 8. 30. After this maner M. Hardiman. said a little before the spirits egressed, *I am hott, I must goe, I must away, I cannot tarry, whither shall I goe? I will not dye.* In like manner Somers or rather the diuell in him said, that he was god, meaning percase the god of this world that he was the prince of darknes, that he was sometimes in heauen: and when he caused that lump or swelling in his eye, or toe, *I will goe out at his eye, I'll goe out at his toe.* and vpon saterday at night before his dispossession in the time of prayer *I must be gon:* with many more speeches as appeareth before: the like hereto he did also vpon his repossession but specially vpon the 20. day of February, 1597. which was about 4. dayes after he was repossessed) when lying in a trance he vttered many sententious speeches of this kynde, which were written from his mouth in the presence of diuers persons of good credit. For instance and a taste these: *I bayted my hooke often, and at last I catcht him. Heere I was before, and heere I am againe, and heere I must stay, though it be but for a short tyme. I leade them to drinke, carouse, and quasse, I make them to sweare. I haue leaue giuen mee to doe what I will for a time. What is mightier then a kinge in his owne land? A king I am in whome I aigne, heere I am king for a time.* In like sort Darling vpon the day of his dispossession vttered wordes of this kind with his mouth wide open: *Brother Radulphus I will goe to my maister Belzebub, and he shall double there tongues, and againe, let vs goe out of him, and enter into some of these heere:* with diuers others as appeareth by the history of him in print, many such like speeches also I well remember by Ka: Wright.

The speeches which Somers vttered after his repossession or rather the deuill in him.

Darling his speeches or the deuill in him.

16

The offer violence to thire owne bodies.

The 16. signe of possession is, when men offer violence to theyre owne bodies, so in the 5. of Marke: it is saide of the man which had an vn-cleane spirit, that he did strike himself with stones: the diuell indeede was the striker, and the man a meere patient, but because it was done by his owne hand, and so seemed to doe it himself, therefore it is ascribed vnto him: and thus many times those things are attributed to the possessed, which were indeede done by sathen the possessor. And in like sorte haue I my selfe often done in this treatise.

According to this, we haue haerd before of Somers' who howsoeuer he did not strike himselfe with stones, yet did he beate his heade and that with greate violence against the ground or floare of the house, and against the bedsted and throwe himselfe against the wals.

17

Not hurt by all their tormetues

The 17. signe of one possessed is, that he is not hurt by all the violence that the diuell doth to his body, nor all the torments that he putteth him vnto, so as (notwithstanding all his rage and crueltie) not a bone of the

the possessed (as I may say) is broken. This appeareth by the 4. of *Luke*. where when Christe had commaunded the dyuell to come out of the man possessed, it is sayd, that *then the dyuell throwing hym in the midst of them, came out of him, and hurt him nothing at all.* Luke. 4. 35

It is as much as if it had bene saide: the dyuell vppon Christes commaundement to goe forth of the man, cast him violently and headlonge among the people, and there rent him sore and extremelye tormented hym, so as one woulde haue thought he had vtterly spoyle the man, or at the least greatlye hurte him, (which appeareth also by the firste of *Marke*, where the same story beinge reported it is sayde that the vncleane spirit tare hym) but sayth the *Euangelyste Luke* it proued not soe: for notwithstandinge the dyuells rage & all the torments he put him to, yet *he hurt him nothing at all.* Euen soe it was with these: tormented they were mooste greuously, especially at, and a little before the egress of the spirites: *Somers* also did offer greate vyolence to his body, beating his heade and face (sometimes a quarter of an houre together) to the grounde or bedsteade, (as is before sayde) so as one woulde haue thought he shoulde haue bruised himselfe greatly, and yet had he no hurte at all or any of the other by the like greuous torments they indured. The same is as true of *Kath: Wright* and *Tho: Darling*, which latter had in his fitts his armes and shoulder boanes thruste out of their ioyntes, and set in againe: and yet heereby was made neuer a whit lesse vnable to vse them then before. As strange also is that which is deposed concerning *Somers* that he was not burnt though some bare partes of his bodye laye in the hott fyre.

The reason hereof I take to be this, that sathan hauing leaue from god to enter into man, hath not withall leaue, or is forbidden to hurt him: for otherwyse it were not possible his nature consydered, but that he shoulde greatlye harme hym: and yet notwithstandinge this prophetyon of the lordes, he wyll be attemptyng to spoyle or hurte those he possesseth, though he cannot or dare not doe it, because by nature hee is inclyned therevnto. For euery creature (aswell inuisible as visible) is as it were vyolentlye carryed to doe accordinge to hys owne nature and kynde. In the manifold vexations of sathan therefore and manner of vsynge them he possesseth, we maye as in a glasse bebold: the mallice, rage, cruelty & vnfatiable desire of the diuell (as a roaring lyon) to deuoure and destroye mā: & in his restraint from hurting or not performing it (notwithstanding his great and manifold offers that way,) we maye se, as the power of god ouer thes principalities and powers I meaine the diuils, and the awe and subiection they are in vnto the Lord, as well as the least or weakest of hys creatures

Extraordinaie
and supernatur-
all strength.

verses 3. 4.
Luk 8. 29.

Math. 8. 28.

The are of super
naturall know-
ledge.

to the greate mercy of god towards man, remembring mercy euen in iudgment. And here this is worthy the obseruing, that how soeuer they which are possessed receiue no hurt at all by that which the spirit doth, though it be neuer so much, and neuer so fearfull to behold but are as well (notwithstanding the same) after their fits as before: yet if any man doe but wrest or strayne their little finger (which is as nothing in respect of that is done by the spirit) though for the present they complayne not thereof, as being then without feeling yet after the fit they doe & this was often seene in *Somers*.

Hereunto we may add for the 18. signe of possession, extraordinary and supernaturall strength. This is euident by the 5. of *Marke*, where it is layd of one possessed, that no man could bynde him, noe not with chaynes, that being often bound with fitters and chaynes, he plucked the chaynes asunder, and brake the fitters in peeces, neither could anye man tame him. And by the 19. of the *Actes*, where the man possessed ouer came and wounded 7. men. After this manner it was with these wee speake of: their strength was extraordinary and supernaturall, inso-much as two or three strong men could scarcely hould one chyld of the age of 10. or 11. yeares: but speciallye this was seene in *Sommers* who in sundry of his fits did shewe such strength, as sometime, 3. 4. or 5. sometimes 6. or 7. men, though they had greate aduantage of hi (as bound to a chair, or lying upon a bed) could scarcely rule him & though they labored hard that they swet therewith, yet he was not perceyued to pant or blowe, no more then if he had not strayned his strength nor strugled at all, as is deposed. I he like strength was perceyued to be in *Darling* as is noted in the printed booke: who being a boy of 13. yeares of age was of that strength that 2. stronge men could not hould him downe or rule him. Of such extraordinary and supernaturall strength also was *Kath: Wright*. True it is that there is greate difference betwixt his strength mentioned *Marke. 5.* and the strength these shewed: and noe maruaile. For the man there mentioned was possessed with a legion of diuils, these each of them with one onely as I suppose no maruell then though his strength and his rage and furye exceeded theirs. And hence I take it to be, that of all those mentioned in the gospell to haue bene possessed, we reade not of on that was of like strength and rage, with him or them possesst with a legion. For besides that already hath bene saide of their exceeding greate strength & vnrulynes, it is recorded by *S. Mathew*, that they were very ferce, that no man might go by that way.

The last signe of possession that in the holy scriptures I obserue is extraordinary and supernaturall knowledge: which appeareth by the 5. of *S. Marke*, where one that was possessed as sone as he sawe Iesus a farr

a farr off, said of him, that he was *the sonne of the most high God*. Now if we consider that this man had neither heard of Iesus, his doctrine, miracles, nor seene hys person at any tyme before, as may appear by this, that he was not onely, a *Gadaren*, but had besides *his abidinge among the graues, and in the mountaines*, and not amongst men, and consider also that he was not in his right minde: and 3. that he had *bad devils a long time*, as St. Luke noteth: we can not but see and confesse, that this knowledge or acknowledgment of our blessed Saviour was supernaturall. This is further confirmed by the 16. of the *Acts*, wher it is not only said of a certaine mayd of *Philippi* which was possessed, that *she followed Paul and Silas crying and saying, these men are the servants of the most high God, which shew vnto us the way of saluation*: but that which for this purpose is much more, that *she had a spirit of divination*, so as she could divine and foretell some thinges to come, wherby *she got her master much vantage*. Such supernaturall knowledge (as well as strength) haue all thoe had, whom I affirme to haue bene possessed with vncleane spirites. For hence it came to passe that those in *Lancashire* foretold there fits, the number, manner and continuance of them. *John Star.* could tell whether it was cleane water they brought him, and two other of them, hauinge their eyes closed and ther faces from the glasse tould directly when the sand in the hower glasse was rune out: & thus hower after hower. as for *Th. Darling*, his supernaturall knowledg plainly appeared by the booke written of him. and touching *Kath. Wright*, I saye this as in the presence of God, that she tould me of diuers thinges which no earthly creature knewe besids my selfe. Also I sent *Th. Wright* her brother 2 miles of, to one *M. Iohn Bereford*, and she declared what he said to the said messenger before he returned: and the daye after I going from her with the said gentleman. and leauing her with many about her, at my returne she tould some of the speeches which had secretlye in the feildes passed betwene vs. But this supernaturall knowledge was most manifest in *Somers*, who tould of sundrye thinges which were done and spoken diuers miles of him, and that at or about the same instant they fell out: & to diueres strangers comming vnto him he made knowne such secrets, as therat both they and others vpon the acknowledgment of the truth therof wondred greatly. From hence likewise it came that diuinlike (saue that he intermingled one or two errors) he continued his speach in expounding the Creed for an hower together, and sometimes also speake of other misteris. Hence also it was that he did diuine and foretel things to come. For shortly after his repossesion in a traunce he vttered these words: *I must goe to St. Leger, at St. Iones Darrell must not come nor neuer a blacke coate of them*

verf 6.7.

verf. 3. 5. 15.
Luk 8. 27.

ver. 16. 17.

A Bridwell
house

Note this word,
how fitlye the
diuill can speake
he telleth not
what the Iudges
shall see.

This was done
by the maior &
Aldermen vnder
Pretence to find
out Somers coun-
terfeiting which
as the kept secret
so themelues so
no man did euer
dreaume of any
such thing, vntil
they going a-
bout it, it did
appeare.

Certaine signes
which my selfe
haue obserued
in experience.

1

Costfull sights
and fearefull
apparitions.

2

Sudden swelling

3

Inflexiblenes &
waight of the
body, or num-
bers therof king
of Scots Demo-
nologie, booke 3
chap. 4.

them all: it is as I would haue it, they are myne enemyes. At ses I must be
before the iudges, the iudges must * see. Somers 3. or 4. dayes after he

spake these thinges among many more (whereof some are set downe
before, which all were written from his mouth in the presence of di-
uers credible persons) was accordingly * carryed from his fathers
house (where then he was) to *S. Ioanes*, whither neither my selfe nor
yet any in the ministry who wold haue rebuked him sharply (when
once that was perceiued) might be admitted to come vnto him. And
at the Assises (which was about 7. weekes after) he was sent for before
the Iudges: where my *Lorde Anderson* and the other Iudge did see
him indeede in a deluding fytt. Now it is almost an odyous thing to
dreaume of any deceit in these predictions of *Somers* considerynge
they were magistrates which had a cheif hand in these thinges, and
were the causes of them: for the two first of these, viz: the remouinge
of him to *S. Iones* (forcibly against his fathers will) and the denying of
the ministers to come and see him: were done by the *Maioir* & some
of the *Aldermen* of *Nottingham*: and the last by a Iudge of Assise.

Heere wee must remember that as they which are posselt are not
themselues of any extraordinary and supernaturall strength, so neither
haue they themselues any such knowledge indeede, but only seeme so
to haue. For whatsoever they vtter tending thervnto, commeth meer-
ly from the spirits within them, vsing their instruments of speach and
not at all from the parties possessed: who when they are come to the-
selues haue no such knowledge, neither knowe any such thinge as
before they vttered.

Besides these tokens or signes which holy scriptures giueth, whereby
wee may knowe and discerne of one possessed with the diuill, I haue
in experience scene these, 1 that the diuill doth mightely molest and
afflict them whome he posselseth by sights and visions, (for the most
part fearfull) appearing in the likenes of a cat, beare, dog, dragon, lyon
flames of fyre, and such like fearefull creatures: whereof you may at
large reade both in the narration before, and in the history of *Thomas
Darling*. This was commo to all the 10. possessed persons aboue na-
med: 2, that they haue by fits on the suddaine a greate swelling in the
body and stirring or mouing of the intrals within the body. This also
was scene in all those 10. persons. And this the *King of Scots* setteth
downe for one Symptome of the possessed, terming it very aptly the
boldning vp of the patients brest and belly with an vnnatural stirring &
vehement agitation within them: 3. That in some fits the partes of the
body possessed, as arme or legg, now one, forthwith an other, & some
times the whole body are inflexible, and withall as heavy as somuch
yron. And this the *King of Scots* most excellently describeth in these
wordes

words: an ironie hardnes of his sinows so stiflye bended out, that it were not possible to prick out as it were the skine of any other person so far. 4. that howsoeuer they are so miserablye vexed by Satan, as they beholderes would iudge them to be, in most extreame and intollerable paynes, yet they feele noe payne at all. yet I doubt not but that satan can soe order the matter as that the possessed shall haue payne: when he shall see it serue for hys purpose and this hath bene sene in some of our Demoniacs: for when the diuill in *Iane Ashton* went about to make her lye by pretending that she was dispossessed, to that end in her fits he put her to extreame payne: and *Marg. Byrom* felt vsuallye very great paine. I remember also that *Somers* shortly after his repossession, and a litle before he made that curst and lyinge confession of counterfeiting groned most pittifully in sundry fits, and when they were ended, & he com to himselfe, said that in them he felt extreame payne. which it may be the spirit therfore did, therby to drawe him to make the aforesaid confession, which beinge made, his fits ended, and theirwith the greuyous paines he had before indured. In like sorte when one tooke in hand to heale *Darling*, & applied something to his legges, he felt then a pricking which put him to great paine. Thus then it may be, sometimes & in soe fits: but I take it that ordinarily he which is possesst feleth noe paine in his fits. Herevnto we maye add, the running swelling which was so often sene & felt in *Som*, which *Thyrens* the Iesuit also witnesseth to haue bene sene in persons possessed, 5. strang & vnnaturall voyces, like to a bull, beare, swine, 6 the fearefull disfiguring of the face: which haue likewise in experience bine obserued in others that haue ben possesst. 7 Also the speaking without the instruments of speach, the mouth being wyd open, as did both *Som*. & *Darl*. with sundrie other such strang & supernaturall accidents, wherof we haue hard before.

Thus we haue sene 1. how & after what maner the possessed in the time of Christ Iesus & his apostles, even thos of whom the holy ghost saith were possessed, were handled or vexed by sathan. 2. these persons we speake of, were hadled or vexed iust after the same maner: what leteth the that thes should not be possessed with diuils as well as they? for seig the like or the same effects were found in both, why should not the like or the same cause, from whence those strag effects (we haue hard of) proceeded, be in both? Imagine 2. sicke persons to be handled alike the one hath such a paine in his head, the other hath the like: the one complaineth of a paine in his backe, the other of the very same in his: this is paired thus & thus in his belly, in his left side, in his armes, legs, feete, & the other even so: they are within of an extreame heat like fire, & it either of them outwardlye quakinge with cold: their vrimmes are alike, their pulses they beate a lyke. who wyll not saye, that thes two haue the same disease? and that if it be certaine that the one of them hath such a sicknes

4
senselesnes or
want of feeling

Thyrens de Demoniacis, chap. 3. sect 2. et chap. 10. sect. 6.

5
strange Voyces
6

Disfiguring of
the face

Thyrens de demon. cap 3 sect 2. et cap. 25 lect. 2. 3.

7
speakinge the
mouth beinge
wide open

there is no doubt but that the other hath also the same? because it cannot be, neyther was it euer seene, that in such a consent of effects so many I meane, there should be a dissent in the causes: why then should it not be so heere? and why may we not infer and conclude so in this our present case? Those mentioned in the gospell, on the sudden and by fits, were greuously vexed, cryed, gnashed there teeth wallowed, fomed, were throwne into the fyre, were seirce and cruell, offering much vyolence to themselves and others, out of their right minds, vttering dyabolicall speeches, of extraordinary & supernaturall strength, and of supernaturall knowledge: and after the same manner were all the 10. persons spoken of before handled, as hath bene shewed, and specially *William Somers*: but the former were possessed with the diuell: why then shall not we affirme that the latter were possessed likewise? Touching the former it is certaine, that all the vexation inward and outwarde, their crying, gnashing their teeth, foming, wallowing, casting into the fier, the dyabolicall speeches they vtered, their supernaturall strength and knowledge, with the rest of those things we haue heard of, came from the diuell, not being without but within them: why now should not we thinke that the crying or shrieking gnashing, foming, wallowing, casting into the fyre, the dyabolicall speeches supernaturall strength and knowledge, which were in *Somers* and the other persons, came not only from the diuell, (whereof there is no question or doubt at all) but from him being within them? yea how can we otherwise thinke, or how can it otherwise possibly be, except these effects (all or most of them) might procede from some other cause, the which I haue heretofore shewed cannot be.

In naturall diseases and in other cases we reason from the effects to the cause, and gather or conclude the cause by the effects: neyther doth it at any time deceaue vs, though it may be sōtimes we deceiue our selues. The phisitian if he perceiue in his patient that he hath a cough, stich, and that his sicknes began with an ague, knoweth thereby as by signes or effects, that he hath the plurify. In case we see one eue-ry other day quiuering and shaking for cold, presently and truly wee say, he hath a tertian: and who is so simple that when he seeth smoake ascendynge vp out of a chymney, knoweth not that there is fyre? why then should we doubt when in the strange handlig & torments of a man (such as haue bene described) we se (as I may say) the smoake of a spirit, that is, the operationes and effects of an euill spirit but that there is in that man a wicked spirit? Is there any disease of the body wherein men are so handled as these persons were? must it not needes then be some supernaturall disease? and other then this it hath bene shewed (I trust) in the begininge it can not be.

Our Phisitians if the haue the pulse, vrin, and some two or three other signes of a disease, straightwaies they affirme, it is such a disease and we beleue them, though they receiue their skill from the wrytings of men, which are subiect to error. How much more ought we to beleue that the aforesaid 10. persons were sicke of the disease wee treat of, to wit possessed with diuels: seing we haue not 3. or 4. but so many signes thereof, and those not taken out of the bookes of men: which may yea often do erre and deceiue, but out of the booke of god the word of truth.

And here this I affirme, that the spirit of god in describing at large the manner of their handling and vexation by sathan who were possessed in Christ's time according to that we haue heard, doth not sett it downe only as a matter of fact, but in reporting the same did besides thereby purpose, (as I conceiue) to giue a rule and leaue a direction, to his church, whereby to discerne of possession in the time to come, to the end of the world: implying therein thus much, that when wee shall see one handled after the same manner, that thereby wee learne and from thence gather, that the said party is possessed with an vn-cleane spirit. And for confirmation hereof serueth excellently the question of Christe to the father of the possessed child, after he had seene his sonne in one of his fits: *how long time is it since he hath bene thus?* for Mark 9. 20 it is as if he had said: Indeepe thou saist true, thy child hath an euill spirit in hym, for whosoever is thus handled hath the diuel in hym causing the same: but how long hath he bene possessed? where wee see that instead of askynge the father *how long time hys sonne had bene possessed* he sayth *thus handled* thereby secretly teaching vs that they which are *handled* after that manner there mentioned, are possessed. Again if it be so that Christ Iesus hath left a medicine for the curing of this supernaturall disease, that is a meanes for the casting of sathan out of those he possesseth, and the same perpetuall, as (I hope) is here after made manifest, who can doubt but that the lorde Iesus hath left some direction for the discerning of this disease? now all men will confesse he hath left none other: It must nedes therefore be that he did it in setting downe the manifold effects and operations of the diuell, which being in men he sendeth forth: from whence he would haue vs (being reasonable creatures) when we shall see the same effects in any to gather and assure our selues that there is the very same cause, viz: an vn-cleane spirit in the party so afflicted.

That which many obiekt heere, forasmuch as *Thyrcus* hath donne it effectually as he supposeth: I will produce that which he saith instead of all: who although I doubt not but if he vnderstood how it was with our Demonyacks: as well as the papists among vs doe, he would

lay with them, that ther is no question but they were possessed: yet because in his booke of *Demoniacis* which he hath very latly set forth, & is in the handes of many, he saith somthing against this first reason of mine and the certainty and sufficiency of the aforesaid signes, which I haue gathered out of the gospel: I will therefor labour to answer him and weaken that hee obiecereth, that so my aforesaid reason may styll stand and remayne in his full strength: And therewithall I will say somthing of the signes which the papists principally rely vpon & trust vnto for the discerning of their possessed.

Thyreus de demoniacis, cap. 22. sect. 15.

His words be these followinge. *Addo quod nec ipsa signa &c. I adde that neither the very signes which are found in those possessed of whom the gospel maketh mention, are certaine and sufficient tokens of men possessed. Some of them were blynd, some deafe, others dumbe, some of them were cruell to themselves, some to others. They seemed to be the workes of such as were possessed, but they were not the signes of possessed persons. vnlesse per aduenture we will haue all that be blynd, dumbe, and deafe, and also all ferce, and cruell men to be possessed. And in the 25. Chap: hauing spoken newly before of the excedinge greate strength of possessed persons, euen such as passeth all humane strength, and of their casting into the fyre and water: he saith of them that they be not certa et indubita signa: certaine and vndoubtfull signes his reason is: Quoniam non daemones tantum, verum etiam praeter daemones, alios authores et causas habere possunt. Because theis things or signes may haue not only the dyuels, but also besides the diuels some other authours and causes: which hee further confirmeth by examples as of Maximinus the Emperor, and Iunius, whoe were of extraordinary and supernaturall strength, as he sheweth there at large: non tamen (saith he) pro obsessis habiti sunt: and yet notwithstanding they were not held to be possessed. Thus we se Thyreus flatly denyeth and argueth against that which hath bene somuch insisted vpon, and pressed by mee.*

appeareth by 26 chap. & 11.

To passe by that absurdity of his, where graunting these thinges to be the workes of the possessed, that is of sathan possessing, he yet denyeth them to be signes thereof: as though the seuerall operations of sathan in any were not so many seuerall signes of his inhabyting the sae person, or the proper effect was not alwayes a signe of the cause which seemeth to be his first reason.

To passe by that I say let vs coe to the main reason he vseth against the signes mentioned in the gospel, whervpon onlye as the foundation my former reason wherby I indeuor to proue Somers the 7. in Lancashire, and the other two were possessed, resteth and is buylt. Against which argument of myne for prooue of their possession, thus out of Thyreus it maye be Obiected. The Euangelicall signes whervpon

I ground and infer the possession I contend for, are not certaine sufficient, and vndoubted signes of men possessed with sathan: and therefore notwithstanding the said signes were seene and knowne to be in Somers and the rest: it may well be that they were not possessed. That the Euangelicall signes are not such *Thyrens* proueth thus: yf to be blynde dumbe, deafe, to be feirce and cruell towards himselfe and others, to gnash the teth, foame, to be of supernaturall strength, & so of the other signes, be certaine and sufficient signes of sathan his possessinge of man then all that be blynde dumbe, deafe, be feirce and cruell towards themselves and others, or gnash the teeth, or foame, or be of supernaturall strength, and so of the other signes, are possessed with sathan: but that is most false, therefore the other also.

To the proposition or first part of this reason I answer, that to be blynde, or to be dumbe, or deafe, or to be feirce and cruell towards himselfe and others, &c. without any further trouble or vexation, is no token of possession: but yf any of these meete with other signes of this supernaturall disease, it greatly confirmeth the same vnto vs, and is a good signe therof. As for instance of foming: when foming is alone & leuered from other markes, it is no signe of one possessed: for in the falling sicknes a man fometh, and yet hath not an vncleane spirit in hi. But let it meete in the same person with diuers other tokens of one possessed, though not all: so as the same man which fometh, doe also gnashe his teeth, wallowe, be caste into the fyre, be of supernaturall strength and knowledge, then and in such case (I say) it is a very significant signe thereof. And this may be made playn by the like. An ague cough, and stich, are the signes of a plurisy: seauer these, so as a man hath onely one of them, and that which of them soeuer it is, can giue no assurance to the sick person or phisitian of the plurisy: but let them concure & mete together, & they signifie that, & as it were proclayme him to be sick of the saide disease. Even soe it is in this case: if *Thyrens* had said that no one of the signes mentioned in the gossell, was a certaine and sufficient token or argument of possession, I for my part woulde haue subscribed vnto him: but to say as he doth indefinitely and in the plurall number, that the signes there spoken of are not certayne and sufficient signes of sathan his possessinge, I hold it to be moste false: and derogating to the honor and high estimation and accounte we should haue of gods sacred word. For shal all the signes or any of the signes giuen by men in their writings of this or that disease be certain and sufficient signes: and the signes giuen by the Lord himselfe in his holy writings of this supernaturall disease or of any other thinge, be vncertaine & insufficient? or shal the signs giuen by you Papists of en posselt, forged out of your owne braine, & set downe in your booke

Thyreus chap.
26. sect. 4 & 9.

Thyreus chap.
22.

Poysib signes of
possession.
Thyreus chap.
26. sect. 1. 3.

Thyreus cap.
26. sect. 6.

ap. 26. sect. 8.

be vndoubted, certain, and sufficient, as you affirme: and the signes giuen by god himself thereof, and set downe in his booke, be vncertaine and insufficient. O monstrous impiety, Is not the Lord Iesus (trowe we) much beholding to this Iesuite in this doctrin of possession, as he is to the rest of that generation in all their other doctrins? who placeth the signes which Christ Iesus hath giuen in his holy word of one possessed, among those which are vncertaine and doubtfull signes, as appeareth further by the title of his 22. Chap: yea among thole which are not true signes, although they be so accounted by some? For marke what his words be in the begining of this said chapter: *Reijcimus hoc loco primum illa, quæc. we will first speke in this place of those which are not true signes of men possesst, although they be held for true signes of some: (in the conclusio of which chapter he vseth the wordes before concerning the Euangelicall signes) then afterward we wil asigne those which truly proue diuels to be in men.* But what are those which are such true and infallable signes wherwith the signes set downe in the gospel are not to be compared? forsooth these: *If they refuse to call vpon the name of the lord, or any of the saints, to pronounce the name of Iesus, to rehearse a psalme or some godlye prayer, or yf they tremble, and quake for feare, break forth into clamors, or outcries, become impatient, blasphemers, and make shew to doe violence vnto themselves, when the reliques of saints are applyed vnto them, or an Agnis Dei is applyed, or besigned on the forehead with the signe of the crosse, or sprinkled with holy water, or haue the most holy body of Christ giuen vnto them in the sacrament of the Eucharist, or shall haue the words whispered into their eare in a strange tongue, which they vnderstand not: Deum qui te genuit derelinquisti, et oblitus es Domini Creatoris tui, thou hast forsaken god which made thee, and hast forsaken the lord thy creator. Finally if they cannot abide the charges giuen in the exorcismes, or at least most ympatiently indure them. Wherevnto after he addeth the touchyng of holy men. His (saith the Iesuite) et similibus signis Demones produbium nullum est. That the diuels by these and such like signes are descryed or knowne to be in men, there is no doubt. And this he goeth about to confirme partly by examples, and partly by reason, which consisteth of two partes. * This (quoth he) is manifest, if we consider first, hæc ip[s]is inuisa et molesta esse, demones illo ferre non posse: that these things are hatefulfull & grievous vnto the diuels, and that they are not able to abyde the. Secondly: non posse fieri &c: that it cannot be that either a christian man should tremble, when these things are vsed, or shew himself troubled, yf he be commaunded to vse them religiously or to rehearse certaine prayers. And a little after vt vero homines hæc horreant, quis credat? horrebit forsitan christianus homo, si psalmum Miserere, vel dicat, vel dici audiat &c. That men should be asfraid of these things, who can beleue? will a christian*

christian man tremble, yf he either say the psalme (called) Misereere, or heare it said: yf he rehearse the lords prayer, or any other that is godly: yf he see or touch reliques of the saints: yf in his presence exorcismes be read: yf to the diuel it be objected, that he hath forsaken God his Creator, when therefore the possessed tremble at those things, when they reprove them of lying which vse and apply them: quis dubitabit (saith he) quin trepidatio, et quæ mox audiuntur blasphemix, latentes dæmones prodant? who will doubt but that the trembling and the blasphemyes which are heard, do betray the dyuels lying hid in men? Hence it came that one Palin of Tomworth in the county of Warwick a recusant, came to Somers at Nottingham, and laid in his hand, a purse with an Agnis Dei and reliques in it to discover sathan thereby (whereat indeed Somers began to be somewhat troubled such is the subtilty of sathan to kepe the papists in their blyndnes) whervpon this recusant beinge apprehended confessed his intent: who for the reliques found about him was indeed committed by the magistrate to the sherifs house: but after a few days the matter was so ordered, that the papist went quietli home again or to those who had sent him to doe that worthy seruice: wherein the diuel for his parte was not wanting, so to entertayne and welcomme him, as mighte make most for his aduantage.

But to returne to Thyrens againste whome and all papistes touchinge these feigned signes of theirs I argue thus: Yf these be certaine and vndoubted signes of possession, then it is not possible but that all such shal be possesse, in whomsoever all these signes may or shall be found: but all these may be in one that is not possesse: therefore are not certayne and vndoubted signes of possession. The proposition or firste parte of this reason cannot be denyed: and the truth of the assumption (or second parte of this argument) appeareth by this: that all these signes of theirs may be counterfeyted, and donne in dissimulation by whomsoever will feigne himself to be possesse with the diuell as Somers saith he hath done. For howsoever Somers could not easily by counterfeytinge some wallowe &c. especially in so greate measure, and that manner we haue heard, nor yet possibly be of such extraordinary and supernaturall strength and knowledge, as he was: wherevpon we forbear not to say, but most confidently auouge, that it is ympossible for him to bee a counterfeyte, and for the signes of possession giuen vs by the holie ghost in the gossell, to be dissembled or to be donne by arte of man, or humane power yet we feare not to affirme, yea your selues will scarcely deny but that he might feigne, and in deepe dissimulation doe, all those you giue for certaine and vndoubted signes of one possessed. For who seeth not that it were no harde thinge for him or any other that would attempte such an impiety, but moste easy, to abstayne & refuse

sect. 9.

That the Popish signes of possession be not certaine and vndoubted signes but maye be counterfeyted.

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to invoke the name of god, or some of the saints, to pronounce the name of Iesus, to rehearse a psalme, or some godly prayer, to shake and tremble as it were for feare, to be ympatient (in shew), to blaspheme, when reliques are applyed vnto them, or an Agnis Dei, or be signed with the signe of the cross or sprinkled with holy water, and to shew or carry ones self accordinge to all the other signes wherof we haue heard: Seing then all these signes may fall into a counterfeyt, who is one not possessed, but faininge so to be: it followeth therefore necessarily that these signes of the papists are not only vncertaine and doubtfull signes, but lying also & deceivable signes, as like as may be to the authors of them.

Againe yf these be certaine sufficient & vndoubted signes of possession, then may one certainly discern sathan his possessing one, without any helpe or direction from the scriptures, for none of these are mentioned there, but without helpe and direction from the scriptures we cannot certainly know when sathan possesseth one: therefore these are not such signes as is affirmed. For who can assure vs that the diuel is in such a mā really, if the lord himself by his word doth it not? cannot the diuell deceaue vs by his cunning and subtlety, and make vs beleue that he is in man when he is without him, by molestinge him by some externall operation of his, if the lord permit him so to doe? or is any mortall man of himselfe without any helpe and direction from god (which he giueth in his worde) able to match the subtle serpent so as he shall not be able to deceiue him? so it shoulde seeme by the papists, and the signes they giue out of their owne brayne. How then is it saide that sathan by his subtlety *deceynerh all the world?* And who that hath an eye to see with, seeth not, how heerein the *deceiuer* deceaueth them mightely: making them beleue, that he cannot abide but is tormented with their foolish, ridiculous, and superstitious toys as their consecrated or hallowed thinges *holy bread, holy water, hallowed oyle, hallowed brimstone burned in the fire, &c. holy reliques an agnis dei*, and aboue all *the signing of them with the signe of the crosse: wherby the diuels are not only discovered, but also* (which is more) *caste out of men*, as the Iesuit teacheth his schollers at larg throughout his 24th ch: whereof that is the tytle and argument. Yf the dyuell can so ill away with a crosse, to let the rest goe, if as *Thyreus* saith and alleageth out of some: *Crux be timor dæmonum: a crosse be the feare of the diuels, and that: timor et tremor cadunt super dæmones cum signum crucis viderint, that the diuelles feare and tremble when they behould the signe of the crosse: yea quamuis nullo piætatis studio hæc crucis arma &c. altho-ugh, this weapon of the crosse be vsed with noe care of godlynnes, yet notwithstanding it will vex the diuells, and geeatly torment them:* How cometh it to passe that Coniurers in their coniurations vse & make crosses

as

Revelation, 12.9.

Act. 7.

That the diuell is not afrayd at the signe of the crosse.

as appeareth by that is said before of *Edmund Hartlaye* the *coniuier*, who in his coniuering and raising vp of the diuell, deuided his circle in to 4. partes, making a *croffe* at euery deuision: and how falleth it out that the diuels then shew them selues, and that they can abide and indure to be there present, in the presence & vew of so many *crosses*: It may be it is thus, that when the *coniuers* call vpon and inuocate the diuels, hauing made first so many crosses, the diuels dare not but cōe & present themselves, though alas in much *fear* & *trembling*, whence cometh it also that *coniuers* haue aswell good store of *crosses* in their bookes of cōiurations, as the papists in their *exorcismes*: Surely by that arte of theirs which they learne and get out of their said bokes so *becrossed* they attaine by vertue & store of the said *crosses* some power and authority ouer the diuels, which they after exercise ouer them so that the papists onli haue not power ouer the diuels, as they affirm wherof you shall heare hereafter. Here we may behold the iust iudgmet of god vpon them: who because they will not receiue & trust to the signes the lord hath giuen in his word, which are the only certaine & sufficient signes to signify sathan his possessing of men: such as who soeuer trusteth vnto them, & will be directed by them can not err or be deceiued herein: such as in whomsoever they are, the same person is for certainty possessed, and such also as without which we can not certainly knowe when sathan possesseth man: therefore I say because they will not beleue and receiue these signes, the Lord sendeth them strong delusions, that they should beleue lying, foolish, & ridiculous signs, shewed forth or giuen by sathan in all deceiuablenes.

Merigus in fuga
Dæmonum.

Thus haue I sufficiently prooued out of the word of god the possession of the parties wee intreate of, and disproued what is or may be obiected against it. Ther are besids some other reasons which may further confirme the same vnto vs: As first, in that they were deliuered vppon the prayers and fastes which were vsed for that purpose: we may thereby bee the rather perswaded that they had euill spirits within them. where we must remember that it was not thus once, but sundry times, not with one person alone, but with diuers. Now whence came it that such certaine and present deliuerance came to the aboue named partyes so afflicted as is aforesaide, vpon the vsing of this saide meanes? Surely hence, because they being sicke, of this supernaturall disease. I meane hauing vncleane spirits within them, had the supernaturall meadycyne applyed vnto them, whych God hymselfe for the cureynge thereof hath leste and ordeayned: which beyng soe, it is noe marueyle though they were presentlye healed. For what meadycyne is soe soueraigne, as that which is of the Lords owne appoyntment? had they bene sicke of any other disease,

math 17. 21.

and namely had they bene vexed by some outward operation of sathan, as of necessity they must if they were not possessed: they had not vndoubtedly all of them bene so presentlie deliuered as they were.

For howsoeuer god hath appoynted vs to fast when we are in any affliction of body or mynd, neither shall it be done in vaine: yet he hath no where promised that the same shall prosper to the deliuering of vs from the said affliction, as he hath in this case of possession, in particular and by name. *This kind* (saith our sauour) *goeth not out, but by prayer, and fasting*: therein secretly promising, that praier and fasting being vsed, euill spirits doe and shall goe out. Againe how came it to passe that we in our prayers instantly calling vpon god, that he woulde be pleased to cast sathan forth of them whose lay so miserably vexed, by the diuell before vs, (that their bodies might not be receptacles for the vncleane spirits, but temples for the holy ghost to dwell in) that they were therevpon, and euen then deliuered according to our requests and supplications so made, if they were not possessed?

In these things considered, I see not how any can doubt or once call in question the possession of these 7. in *Lancashire & of Will: Somers of Nottingham*, as also of those other two we haue spoken of by the way to wit, *Kath: Wright* and *Tho: Darling*, vnlesse he be either like vnto *Thomas*, and with him say, except I had sene these things that are here reported, and had made tryall of them with my handes, I will not beleue them, or be of this iudgment, that men in these dayes cannot be possessed. The former of these may remember for their humblinge that by the sentence of our sauour himselfe, this is to be *saithlesse*: as touching this worke of god, I meane and that it is a blessed thinge to beleue that the truth we see not. 2. that before God and men they shall be the more inexcusable, because these things haue bene donne not beyond the seas, but heere at home in our owne countrey, & that in diuers partes therof, and some of them in the middest of the kingdom, so that we neede not goe farr either in our owne person, or by our letters to inquire into the truth of this matter: neither haue they bene done in a corner, and before some few only, but openly & in the sight of all those that for sundry wekes would come vnto the, which I dare be bould to say were for number (in a manner) innumerable wherof diuers were very learned and wise, cheef men in the magistracy and ministry, not easy to be abused, and about 30. also haue vpo their oathes giuen testimony herevnto.

That there are possessions in these dayes

As touching those who therefore reiect that is said, and whatsoever they heare concerning this matter, because they iudge that none eyther are or can be now possessed, as I cannot but wonder that any especially of the learned should be of this iudgment, consideringe there is
neither

neither iot nor tytle in the scriptures for them, but much against them nor yet in any writer ould or new that euer I red or heard of, so I demaund of them how they dare affirme the same, for it is in effect all one as yf they should say, god can not now send diuells into men, or god cannot in these dayes plague and correct men, by sending sathan into them to vex them in their bodies, which I thinck they would be loath to auouch: for it is more then bouldnes to say of the almighty e that he cannot doe this or that, except it be such as is eyther contrary to his nature, or his reuealed will. which cannot be saide of this. To say it is against his nature is most absurde, and if we will haue it agaynst his will, we must shewe where that part of his will is reuealed, which is a thing imposible, for asmuch as the contrary, that men may now be posselt, appeareth by daily experience which cannot fall out contrary vnto the will of god, and by the word of god in *Deut: 28.* it is writtē, *If thou wilt not kepe (saith Moses) and doe all the words of this law that are written in this booke and feare this glorious and fearefull name the lord thy god, then the Lord will make thy plagues wonderfull, and the plagues of thy seede, euen great plagues and of longe continuance: and euery sicknes, and euery plague which is not written in the booke of this lawe, will the lord beap vpon thee vntil thou be destroyed.* Seing the god threatneth to bring vpon the disobedient and sinfull people wonderfull plagues of which kinde this is one, and euery plague or curse he hath, whither it be such as is written (as is expersly set downe in the chapter following) or not written: vnder one of which kindes this curse, to be posselt with the deuill must needes be comprehended: and that in these last daies there shall be perilous and sinfull times, wherein iniquity shall abound, soe as the sonne of man when he commeth, shall scarcely finde any sayth vpon earth: Howe can it be denyed but that the lorde may smyte some with this iudgment, yea and (as I conceaue of this scripture) will also, which is more. And lest we should vnderstand this of the Iewes only and restraine it to the time of the lawe, (either of which is absurd) we must remember that we haue the same or like threate renewed vpon vs by the spirit of god in the time of the gospell, and expersly agaynst euery man, aswell Gentile as Iew, as all men will graunt. *I protest (saith the spirit) vnto euery man that beareth the wordes of the prophecy of this booke, that if any man shall add vnto these thinges, god shall add vnto him the plagues that are wrytten in this booke, and yf any man shall diminishe of the wordes of the booke of this prophcey &c* Seing then that it cannot be denied, but that there are in these last & euill dayes, both which add to this booke, & dyminish from it, & that this plague of possession by deuils is written in the same: we must nedes acknowledg & canot doubt but that god may send this plague also in this last age of the worlde.

Titus 2.2.
2 Tim. 2.13.

verse 58

Deut 29.20.

1 Tim 4.1.
2 Tim 3.1.2.
2 Pet 3.3.
Iude. 18.

Reu. 22.18.

Iustin Mart

Lict liber 2 cap
16. de orig erro-
ris.Orig in 17 mat.
Aha in epist. ad
Marcellinum.Tertul. ad Sea-
pulam. et de cor
Mil. cap. 11.Cipr. ad de me-
trinum.Hieron in vita
Hilar.

Chrostom 5.

Homil. 4. de in-
comprehensibili
dei natura.Theodoret in
historia sancti
patrum sect. 13.
in Maced.August. de vtili-
tate credendi,
cap. 22. et liber
de beati vita et
liber 4. de ciui-
tate dei cap. 34
et lib 21. de ciu.
dei cap. 18.Pet. Martir com
lo. part. 4. cap 9.
sect. 13Philip. Melanct.
lib epist.Cheruit de sa-
cramento ordi-
nis, parta 2.Beza Homi 26.
in histor Passio-
nis.Vogellius in
thesau. theolo-
gico pag 980.King of Scots
in his Dæmono-
logie lib 3. ca. 4Chaff. lib 1 cap.
17 Dæmonijs
cap 3. 6. 7. 8.10. 11. 12. cap 8
Thyreus de dæ-
moniacis.

Againe seing possession is a punishment or correction of the lord, laid vpon a man by the ministry of sathan for his sinne: and that men are now as greuous sinners as euer, the lord also in like sorte affected now towards sinne and sinners as heeretofore, as ready euerie way to cha-
stise men for sinne in these dayes as in former: it cannot bee but that men may bee posselt now, yf the lorde thinke good that way to cor-
rect them: yea euen as well and vsually as in former time.

Lastly it is to be remembred: that as all churchs, so al righter anciēt, & latter, christians and papists, which haue spoken more or lesse of this matter, giue theire full consent heereto, and many examples from age to age are giuen hereof. Here might be brought in, a multitude & gre-
ate heape of testimonies, to proue that men maye be nowe possessed but I will let them alone, and only coate them in the margent, because I thinke it a needelesse thing in so plaine and euident a matter to vse so many wordes, specially seing hereafter I alleadge the most of theire testimonies, for the confirmation of dispossession since miracles cea-
sed, which is farr more doubtfull then this other of possession, and cō-
prehendeth in it this also. For if men haue bene and may be now dis-
possessed, *ergo* possessed. *Wierus* in the begining of his 4. booke *de pre-
stigijs dæmonum* speaketh of many that haue of late yeares bene posse-
sed with diuels: shewing at large their strange, admirable, & most gre-
uous vexations by sathan: and among others he maketh mention of
about 70 damselfs which together in one night 1555. in an house at
Roome where Orphanes were kept, became *Demoniacs*: whereof saith
he, not one of them was recouered two yeares after. yea it may be not
at all, which sure is more strange then their possession: considering the
great power and authority the *Romanists* haue ouer diuels, euen the
same with the Apostles if you will beleue them: as hereafter you shall
heare. Also of later time and nearer vs, euen at *Amsterdam* a greate
towne in *Holland* Anno 1566. there were as he declareth at large 30
children or thereabouts in 8. or 10. weekes possessed with diuels.

But to let the dead and their writings goe, let vs inquire of the liuing:
Aske of our trauailers what they haue seene & credibly heard in other
countries, beyond the seas, and you shall heare what they will say de-
maund of the papists, and they with one consent will tell you that mē
may be posselt, & that among them ther daily are such. *Thyreus* (a man
now liuing) in a booke lately written of this argument nameth a great
many that (long since miracles ceased) were possessed with diuels wh-
ereof some were great and honorable personages, children to Empe-
rours and kings. Shall we say of them as it is said of our possessed per-
sons in *England* that they were counterfeyts? their calling of *Exor-
cists* also, and formes of *Exorcisme*, proclaime their iudgment herein to

all the world, yea who knoweth not how they greatly vaunt of the power that in their Church they haue to cast out diuels? This brage of theirs is answered by *D. Fulk*, and diuers others: but neither he nor any other returneth in answer, that men cannot in these daies be possessed, which had it bene a truth they wold neuer haue omitted.

But why doth it seeme so incredible and impossible vnto some, for one to be nowe possessed? *Because myracles are ceased*. It shoulde seeme then to be possessed with the diuell is a miracle, and not a disease sometime by miracle cured. For the ceasing of miracles putteth an end onely to miracles, and not to the diseases which miraculously were healed: else we should haue none sick of feauers, pallyes, and other infinit diseases: none dumbe, deafe, blind, halt, or maimed. Notwithstandinge then that miracles are ended, possession with diuels may remaine, seeing it is certaine it is no miracle, but a sicknes or supernaturall disease which somtimes miraculously was healed by Christ and his Apostles, as appeareth by the 17. of *S. Mathew*, where the father bringing his possessed child, saith thus to Iesus, *I brought him to thy disciples, and they could not heale him*: and presently after it followeth: *and Iesus rebuked the diuell and he went out of him: and the child was healed at that houre*. In like manner it is said in the 9. of *S. Luke*: *that Iesus rebuked the vneleane spirit and healed the child, and deliuered him to his father*. And for further profe hereof serueth excellently, that in the 8 of *S. Luke*: verse 2. where it is said, *that certaine women were healed of euill spirits and infirmities, as Mary which was called Magdalen, out of whome wēt seauen diuels*, where by the word *healed*, we may learne, that possession is a disease, to wit supernaturall, and that the miracle is when the dyuell by rebuke, that is, by a charge or comaundement to depart, is caste out, in which case the party is healed, or made whole of this vnnaturall disease. For thus it is written in the 9. of *S. Marke*: *when Iesus &c. he rebuked the vneleane spirit, saying vnto him thou dumbe & deafe spirit, I charge thee come out of him. Then (it is said) the diuell came out*: the very same we haue in the first of *S. Marke* verse 25. and a little after it followeth: verse 27. *he commaundeth the foule spirits with authority, and they obey him. And in S. Luke, with authority & power he commaundeth the foule spirits and they come out*. In these cases we all knowe Christe, wrought a miracle: now what did he? he comaunded the dyuels that were in men to come out of them, and they came forth.

The myracle then is by a word, or commaunde to caste the diuell out, and this is ceased with other myracles, but to be possessed of the diuell is noe myracle: no more then to be blynde, sick, or lame: which are iudgmentes of god vppon man for his synne: wherevppon possession with dyuelles is often brought in amonge other plagues of god,

Obiect.

ver. 16. 18.

ver. 42.

math. 15 22 28.

compared with

mark. 7 25 29.

ver. 25.

Lu. 11. 4. 36.

How castinge out
of the deuill is
a miracle.

Math. 8. 16. 17.

Mark 1. 32.

vers 24.

vers 21.

Obi. 2.

Isa. 8. 10.

1 Cor. 4. 6.

Rom. 12. 3.

Deut. 29. 29.

and namely in the 4. of Math: where it is saide: *They brought vnto Iesus all sick people that were taken with diuers diseases and grypings, and them that were possessed with diuels, and those which were lunatick, & thos that had the palsy and he healed them.* The like we reade in the 8. of Luke: *And at that time he cured many of their sicknesses, and plagues, and of euill spirits, and vnto many blynd men he gaue sight freely.* Seing then it is no miracle to be posselt of the diuell, but a disease, as is the lunacye pally &c. the myracle consisting in casting out the diuel by a worde: notwithstanding myracles are ceased, possession may remayne: for as notwithstanding this miraculous healing heere spoken of is ceased & gone, yet men still are sick, and taken with diuers diseases, and some are lunatick, some haue the pally &c. so also some are or may be possessed with diuels, and for my owne parte I will as some hould that me cannot now be sick lunatick, haue the pally, be blind, deafe, lame, as this other, that men in these dayes cannot be posselt, which many me yea some otherwile of great learning haue presumed to maintayne. yea who is so simple that by these few wordes seeth not, that the ceasing of myracles proueth not the ceasing of possession by diuels and yet if you aske these men who will haue no possession in these dayes, the reason thereof, forthwith they will tel you that myracles are ceased: then which answer nothing can be more absurde. And whereas some affirme *that men were posselt, to the end that the diuinity of Christ might appeare and shew it self, so the casting forth of the spirits, and the gospell be confirmed,* and get the better entertaynement, by the eiection performed by the apostles, and for no other cause, (for otherwise they say nothing, as shall forthwith appeare) and therefore the deity and gospell of Christ being now sufficiently confirmed, possession with diuels must needs cease: I desyre them to send me to some parte of gods worde for my information therein. If they can not (whereof there is no doubt) then they must needs confesse, that the reason is because heerein they knowe or vnderstand not aright, howsoeuer otherwise their knowledg may be greate. For so saith the holy ghost: *to the lawe and to the testimony: yf they speake not according to this word, it is because there is no light in them.* I maruaile at men especially of vnderstanding, that they will open their mouthes to speake where god is sylent: and that they will be so bould to render a cause or reason of the lordes owne fact, where he himselfe hath not donne it. You take too much vppon you my brethren, in presuming to vnderstande aboue that which is written, and meete for you to vnderstand, and doe not vnderstand accordinge to sobriety. Know you not that thinges reuealed, belong only to vs and our children: why then will any take vppon him to render this for the sole reason or cause of possession which

which god (we all know) hath not reueled: but in truth the contrary. But what leadeth men to say that men were therefore posselt that the godhead of Christe and his almighty power might be seene in the casting out of diuells, and the doctrine of the gospel be confirmed? Suerly this: be cause, it is euident that by their eiection these things were performed. By the same reason I may inferr, that men were therefore sicke, had the palsy, lunatick, lame, blynd, deafe, and dumbe, for the diuinity and gospel of Christ were confirmed as well in the myraculous healyng of the persons soe afflicted, as in the dispossessione of diuells. And yet not withstanding no man is so absurd as thence to gather and conclud, that ther are or can be none sick now, none hauing the palsy, none lunatycke, blind, lame, &c. & yet I am sure this followeth as necessarily, and ineuuitablye of the former ground, as that of the ympossibility of possession in these dayes: wee see then that it being graunted that men were posselt to that ende the deity and doctrine of Christe, I meane the gospel, might be confirmed by the healyng of those which were possessed, which I denye not: yet that letteth not but that men maye be posselt in these dayes.

To speake more playnlye therfore, as in the bodilye diseases and infirmities of those men which our Sauour cured, a cause of the same was, that in the curyng of them it might be euident that he was the Messias, as appeareth in general by *math* 8. 16. 17. in perticular by the man that was borne blind: and yet not withstandinge there was some other caule or causes therof, & namly ther sinne, as apeareth by christs owne speaches in the cureing of diuers, saying to such, *thy sinne are for giuen thee, sinne no more lest a worse thing come vnto thee*: the which cause remaining, the diseases and other infirmities of mans bodye doe remayne: so though of this supernaturall affliction in those which were dispossessed by Christ a cause thereof was, that the diuine power and mercye of Iesus Christ might appeare in their cureinge, as is playne by the asorfaid place of mathew, yet that was not the alone cause, but the sinne also of the parties (as is euident by that asoresayd) without which they could neuer haue bine so miserably vexed by satan as the were: which sinne in man remaininge, it is plaine that the sayde disease doth or maye remayne, and shall or may so long as sinne remaineth in man. Indeed if for this cause only men had bine posselt, that in the expuliyon of the spirits by Christ and his Apostles the diuinitye and gospel of Christ might haue bene confirmed, it had bene somethinge, yea very much they had said, and I for my part woulde haue ioynd with them therein: but for this cause only men were not posselt, for then there must neuer haue bene any possessed but such as were by Christ and his Apostles dispossessed, or some other indewed with that Apostolicall

Iohn 9. 3.

Math 9. 1.

Iohn 5. 14.

chap. 8. 16. 17.

That t' er were
possesse as before
the tyme of Christ.

mark 9.17.

math 15.22.

chap 7.25.

Gen 22.1.
Job 1, 11. & 2.
3. 4. 5. 6.
Iam 1 2. 3 13.
1 pet 1: 6. 7.
and 4: 12.
Reuel: 3. 10.

Obi. this which
you would haue
a possession, was
nothinge but an
illusion of satan.

Apostolicall guift: the contrary whereto appeareth by *Math. 12. 27. & Act. 19. 13.* The which as these two scriptures proue, so by them also it is manifest to the aduised reader, that men were possessed before Christs tyme, and vnder the lawe: yea this disease was common before the incarnation of our blessed Sauour, so as many were sick thereof: otherwise how could the rude and common people haue so readilye and truly discerned thereof, as by the gospel it is euident they coulde and did: *maister* (saith one of the people to Iesus) *I haue brought my sonne vnto thee, which hath a dunbe spirit:* yea not only the men, but the simple weomen also were acquainted with this disease: *haue mercy on mee Lord,* said a poore *Cananitishe* woman vnto Christ: *my daughter is miserably vexed by the diuell.* And least we should ymagine either that this child was not possessed, or that the mother knew not somuch *Mark* saith plainly, *this child had an vncleane spirit,* and that this woman besought Christ *that he would cast the diuel out of her daughter:* whereby it appeareth that she knew or at least tooke it, and that rightly, that *the diuel was in her child:* Seing then (I say) that the common people were so well acquainted with this disease, and coulde so truly discern the same, it must needes be that both many were possessed, and had soe bene of long time: for otherwise the vulgar sort (as we all in reason & experience know) could not possibly haue attayned to that knowledg. Hence it followeth that many were possessed vnder the lawe & befor Christ was manifested in the flesh, into whome it cannot be that god sent vncleane spirits, to the end that the diuinity of Christ might appeare in their myracalous eiection, but for some other cause or causes best knowne vnto his maiesty: and namely to chastice them for their sinnes, (as is manifest by that wee haue alleadged before out of *Deut. 28.* and *29.*) which is the cause of all iudgments, though god alwayes respect not that principally, but sometimes (besides his owne glory *Iohn. 9. 3.*) some other thing best knowne to himself: as we see in the example of *Abraham, Iob,* with others, and by sundry testimonies of holy scripture.

To returne therefore againe to speake of those parties we intreate of Yf any object against this possession that in all these thinges we were deluded by sathan, by whom our senses were deceyued, so that wee seemed to see that which we did not see indeede: To such I answer, that if any such thing were, then not our sight alone but all our senses were deceyued, our tasting only excepted: for we did not only see & looke vpon with our eyes strange and impossible accidents, but heard also with our eares, and handled with our handes, yea sundry smells there were, some times moeste sweete and delectable, at other tymes most noysome & stinking, no man knowig from whence they came,

as is to be depofed by many. Now it is hard that fo many fences fhould be deceaued. But what is more againft fence then to ymagine and obiect that here? He fomed as white as the fnowe, as thike as that which commeth from the horfe or boare. About 150. of vs beheld this offit and many times, and fomtime for an hower together ropinge downe along on his breaft. It was to be felt. It was wiped awaye, & the cloth wett therwith in the fight of vs all. fhall we now faye he feemed to fome, but did not fome? he was of that ftrengh, that diuers times 4. or 5. though they had great advantag of him could not rule him: what is there more againft common fence, then to affirme that he feemed onely to be offuch ftrengh, but was not fo? & which of their fences I praye you, & how manye of their fences were deceaued, which tried their ftrengh with his? & whither was there not fomthing els deceiued befids ther outward fences? If herein my fences were deceiued, I will trust them the worffe whylft I haue them, yea I affure you yf the cafe were fo, I could not tell when or wherein to trust them, left they fhould deceiue me, as they did then, all the witneses herof (yf they will fpeake according to their knowledge and confiene) and I doubt not but are of the fame Iudgment with me. Againe thus one might haue objected againft the poffeffion of thofe which had euill fpirits in them, whē Chrift and his Apostles were vpon earth, as well, & with as good colour & apparance of truth, as againft the poffeffion offuch as we fpeake off. But if one fhould haue done fo, had he not fperned againft the truth, and by conſequence bene in great fault? yes verilye: fo fuerlye doe they, and are no leffe faultie which obiect this againft vs, and the poffeffion we ftriuie for. Take heed therefore good chriſtian reader, I beſeech thee, left whileſt thou ſtand for the deluſion of ſathan, he delude and deceaue thee. And

thus much for prooffe of the poffeffion of
they perſones aboue named.

The end of the Firſt Parte.

HERE FOLLOVVETH THE SECOND PARTE.

E I

The 2. part. That they were verily dispossessed, and of the meanes wherby the same was wrought.

Hauinge sufficiently proued euen by the testimony of holy scriptures those persons we treat of, were verily possessed with the diuell, with such vnanswerable reasons, as may suffice any indifferent man, that is not ouercarried with preiudice or partiality against the cause, so as it is altogether needelesse to speake any thing further for prooffe therof: now it followeth that we proue likewise with such inuincible arguments the dispossession of them: in handlinge of which point we must remember, that whatsoeuer shall make for prooffe of their dispossession, the same also confirmeth further their possession: for how can a man be dispossessed of the dyuell if he was neuer possessed thereof?

Of the dispossession of Dæmoniake

chap 9. 26.

That this may the better appeare let vs looke into the dispossession of those mentioned in the gospel and therewithall see what thence may be gathered for confirmation of their dispossession we speake of. In the aforenamed place of *Marke* it is said, that Iesus hauing charged the vncleane spirit to come out of the childe, *then the spirit cryed &c.* that is: ymediatly after the charge or commaundement giuen to the spirit, and therevpon, *the spirit cryed, rent him sore, & came out, and he was as one dead, inso much that many said, he is dead.* Nowe after this very manner it went with the aforesayde *Dæmoniake* at the instant of their deliuerance or amendment.

Signes of dispossession.

I
rentinge sore.

ve. s 35.

First it is said, *the spirit rent him sore and came out*: whereby is insinuated, the greatnes and extremity of the childes torments, ymediatly before the egressse of the spirit, aboue that which is ordinary: for before it is said, *he tare him*, here that *he tare or rent him sore*, noting by this addition, an increase of paine. The like we reade *Luke. 4.* where Christ commaunding the diuell to come out of a man, it followeth immediately, *then the diuell throwing him in the midst of them, came out of him, and hurt him nothing at all.* whereby it appeareth that the possessed some little time before the egressse or going out of the spirit, are exceedingly tormented. As *Danæus* noteth vpon this place of *Marke*: *when Christ commeth and approbeth neere vs (saith he) then doth the diuell teare and torment vs more eagerly as he did that child at that time. For (as Isodorus writeth) then the diuell doth more cruelly rage agaynst him whome he possesseth, when he knoweth that by deuine vertue he is to be expelled out of him.* Surely they that were eye witnesses of this matter in conscience must needs confesse they neuer beheld any in such torments as theis eight were a little before their deliuerance: what els ment those great and vnnaturall swellings, such strong and violente casting vp and downe of their bodyes forwardes and backwards, such scrikings

*Dan. quæst. 3 8
in Marc.
Isod. lib 3 de
Summo Bono
cap. 5.*

as he desiereth, will yet do what he can to vex him at his departure or going out. These 3. tokens or signs of dispossession were often serie and hard in *K. Wright*, who being not only possessed, but by her owne default, in that the vcleane spirit returninge, found her empty, swept, & garnished, and so prepared and ready to receiue & entertaine him, so far was she from resisting of him) repossessed, and that fundry times, at her seuerall dispossessions, was euer extreemly tormented, schriched fearefully or cryed out, and then laye as dead.

Hence I collect the dispossession of these Demoniakes: for as when we see one handled after the same manner as they weare, who in the scriptures are said to be possessed with sathan, we must needs confesse, that the same party is verily possessed, even so, when we see one so affected and vsed as they were, who are said in the scripture to be dispossessed, we cannot chouse, but say that they also beinge so affected are dispossessed in like manner, for *De similibus idem fit Iudicium*. And no doubt but the holy ghost, in the particuler describinge of the manner of possession & dispossession, did leaue aspeciall doctrine & direction to the Church in successeiue ages, how to discerne & to be assured in the like cases. Thus doe I the rather Iudge, because otherwise (yf the partye now dispossessed weare not so affected, as they were, who are mentioned in the gossell) when the people of God haue only praied, or fasted & praied, a long time together, they cannot knowe that the party is deliuered, although it be so: For the ease of the party will not suffice, because that is vsuall with Demoniaks, seing the diuill vexeth them, but at certaine times only, being otherwise out of their sites, as well as any other body. fōe speciall cases excepted, wher the spirit maketh them blind, dumbe, deafe: or gathereth them all of a heape, so as they goe* bowed together as we read in the gossell, or lame (as in experience hath bine sene in *Th. Dar*, who was lame and deprived of the vse of his legs for 13. weekes together or their abouts) wherefore it is evident that yf in the dispossession of a man, the spirit should not *crie aloud, rent him sore, & cause the party to lye as dead* (which are the only apparant signs of his egress) then could not the party possessed be discerned to be dispossessed, and so God shold not haue that praise, nor man receiue that profite by such a great worke, which othewise by the certaine knowledg therof they should. But now that God in his infinite wilddom, hath recorded these signs in his worde, and left them for a direction vnto his Church herein, he hath provided a remedi for our weaknes, and furtherance of his owne glorye. furthermore I haue in experience obserued this signe also of Sathans goig out of him whō he possesseeth, to wit, whē the Demoniak doeth either se somethinge going from him, or sensible fele something to come from within him.

Thus *Darl*, saw something like a mouse go out of him, as he supposed
and

& of those in *Lan.* on of them felt & saw somthing go out of her (as she thought) lik an vrchin, another in this, & a 3 in that forme, & so of the rest, accordig as it is set downe in the story. *W. Som.* also though he saw no visible shape, at the egrese of the spirit, it he felt somthing com from withi him, which he thought wold haue pluckt away his throat (as *M. Byrom* had before him) wherby he & those in *Lan.* were fully perswad ed, that the diuill was gone out of them. which we must not so vnderstand, as though the spirits had bine & continued in them in such bodies assumed vnto them, or that the spirits could not come out of the but must nedes be felt, or it could possibly be felt or sene: but that the spirits by ther operation caused somthing which was felt & did appere in som visible forme or shap. All or most of which shaps we haue hard were vgly, & no maruil cōsidering the were represented by the foule spirit. Herevnto we may add the vomiting vsed by *Som.* at the very egres of the spirit, and not long before (as it were foretelling the same) both in those in *Lan.* & *Th. Darling.* but the scriptures making no mētion of these signes, they are to be regarded accordingly. Seeing then it is so, that the outward notes & signs of deliuerance from Sathans possession, precedent and subsequent, were found to be sene in these persons: why shoud we doubt but that the thinge signified by those signes was also truly, though not to the eye performed? especially considering that out of the aforesaide signs accompanieth (as I may saye) the very egresse or going out of the spirit, for the spirits crying goe out, and that another is not vntil he be gone forth, for we read that when the spirit was come out of the child, then he was as one dead.

Againe we called vpo God: that it would please him to cast the vncleane spirits out of the persons afflicted before vs, so as their bodies might be temples for the holy ghost to dwell in: & god hard our prayers vttered in such tearmes, & to that end, and we visibly did see the worke accomplished after our desiers. Furthermore we are to remēber: that howsoeuer Sathan in the time of these possession, did vsually in visiblye shaps appeare vnto them, yet did he neuer seke to enter in to them, vntil after that time thei were dispossessed, which then he egerly attempted both by promises and threats. and that with euery one of them. which greatly confirmeth their dispossession. for the holy scripture telleth vs that the vncleane spirit is cast out of mā. before he seke to enter in againe. *When they vncleane spirit (saith our saviour) is gone out of a mā, he walketh through drye places, seeking a rest: and when he findeth none, he saith I will returne into mine house whence I came out &c.* True it is that this returne wee speake of, & seeking of the spirits to enter againe into them we receiue by report from the parties possessed, & that no other is privy to the same: but it consideringe it hath bene so with all and euery of them, as they haue witnessed: and that manye others (I meane they which were present at the said assaults of Sathan to enter into them, as the parties afflicted affirme) though they neither saw Sathan nor hard him, it both saw and harde them suddenly and strangely disquieted, & most eger in resisting the deuill. wherupon those which were present did also assist them therein: and that it was not so with any of them all the time of their possession in the apparitions of satan: the'e things (I say) considered, and that they agre so with the scripture, I cannot se why any should reiect and not credit that is here said of the vncleane spirits returninge, and seeking to repossesse them.

4
Seeing or feeling somthinge to go from them,

5
vomittinge

Math 12.43
Luk 11 24.

Now this returne of Satan, and inducing to enter in againe, (recovering some of them also) as it argueth both their possession and dis-
possession, so likewise their expulsion of the wicked spirits by the fin-
ger of God, in his appointed meaines. Greatly therefore doe they for-
get themselves, and that which in holy scripture is written concerning
this matter who hereby are offended, taking hence occasion to think
and to speake, that Somers was not possessed, but that he was a verye
counterfeite, or that he was not dispossessed, because he cane doe the
same thinges againe. Knowe wee not that the deuill beinge gone out
of a man, if returninge (which he will certainly doe) he finde him *emp-
tye, swept and garnished*, it is impossible to keepe him out, but he will
enter in and dwell there, yea with more and worse then himselfe: or cane
we be ignorant hereof, that *Som.* is emptye, swept, and garnished, if we
consider of his intollerable ingratitude, for that mercy of God recei-
ued, his abominable lyeing, slaundering, & obstinacie therein, to speake
nothing of the lewd pranks he playd in the *Bishope of Londons house*
viz. stealing, whoring, running awaye &c. as I haue bene credibly infor-
med, Seeing then that these thinges agree and fall out iust accordinge
to the scriptures, and that herein we see still the scripturs fulfilled: why
are we not rather hereby confirmed, then stumble therat as a rocke
of offence? neither is it to any purpose to obiekt here as some do, that
this scripture is to be vnderstod of a spiritual deliuerance out of the po-
wer of the deuill. For howsoeuer that is saide here, is most true being
vnderstod spirituallie, I meane of the spirituall deliuerance from the
power of Sathan: yet it is certayne the Lord onely speaketh of a cor-
porall deliuerance, which is confirmed partlie by the occasion and co-
herence of this scripture, arising of the eiection of Sathan out of one
whom corporallie he had possessed, (and not spirituallie more then
other men,) as is noted by *Luke*: but cheifly by the text it selfe: wher
in the *vnleane spirit* is sayde to *goe out of a man, secondly, to enter in a-
gaine*: both which speeches are neuer vsed in the spirituall sence: but
often, yea vsually in the other. And because that is and hath bene said
by me concerning Satan returne to repossesse the partie out of whom
he is cast, is so vnfauerye vnto many, even as if there were noe such
thinge reueiled, but was some conceit of myne. Let vs therefore add to
this scripture for further prooffe therof, and confirming of this truth,
that speech of the Lord in the 9. of *Marke*: *I charge thee, thou dumbe
and deafe spirit, come out of him, and enter no more into him.* which charg
of *entering no more into the child*, our Sauour would neuer haue giuen,
had not he knowne that Sathan would haue attempted it, and other
wise haue entered into him if he could: as beinge the propertie of the
diuill, to seeke to enter into them againe, out of whom he hath bene
cast.

Luk 11.4 & 23

uers 25.

cast. And surelye how can it be otherwise consideringe the nature of Satan, and his extreame malice towards man, especially towards such as haue bene taken out of his power: whervpon it is saide before, that *seekinge rest*, after he is cast out of one, that is, seekinge to praye vpon and spoyle men, for that onely bringeth *rest* and quyet vnto him. *he findeth none*, that is, none doth please or satisfie him, in respect of the recouering that man out of whom he hath bene cast, such and so vn-satiabie is his malice towards him he hath lost, and hither doth it carie him. VVe maye likwyse obserue for the further confirmatyon of the former exposition, that in this place of *Marke*, (wher we cannot deny but that Christ speaketh of dispossession, and coporall possession) is mention of the *spirits goinge out, and entring in*, as in the forme: scripture: and therefore the premises well wayed, and these sayinge of the Lord in *Marke* and *Mathewe* compared together, ther is great reason we should vnderstand that of the vncleane spirits retorne accordinge to the letter. The *want of this retorne of the spirits, doth among other thinges induce me more then to suspect the dispossessions in the *Paracie*, that the are not by the power of God, and so noe eiection or expulsion of Satan, but a voluntary departure, for the further strengtheninge and confirming of them in their false worshipec of God: but of this more hereafter.

Some papists hold quod semel &c. that spirits beinge once gone out of men, they cannot enter into the same men the second time. Thyrens de Dæm. cap. 50. sect. 3.

Lastly forasmuch as all those we haue spoken of (they excepted who are repossessed) are, and haue bene for so long time euen two yeares, altogether free from that strange and greuous manner of handlinge or vexation in their bodies, wherof we haue heard at larg: why shold we doubt of their dispossession? especially seing the strong man armed, keepeth not their houses: seing they carry not themselves as he desireth (as *Somers* doth) during which time, and in which case only there is peace. If you requyre more time for confrmation thereof, you haue it in *Th. Darling*, who hath continued well and in his former & pristine estate, for the space of fife yeares and aboue, (blessed be god therefore) and whose house it is manifest the strong armed man doth not keepe, seing god hath not only giuen him (with the rest in his condition) to confesse, declare, and beare witnes to the greate things the Lord hath donne vnto him, and how he hath had compassion of him, but also to suffer for the same.

Luk 11.21.

Here it will be obiected generally against all dispossessions in these daies, that to cast out Sathan is a miracle, and therefore miracles being ceased ther can be no dispossessions at all.

Oli. con

For answere herevnto we must knowe, that deuills are cast out two manner of wayes: either by absolute authority, as by Christ being God: or by *an authoritye committed and giuen of Christ to men: as

answere. Math 10.1 Luk. 10.1.

to

2 Pet 16.13.

the meanes to
cast out diuiles

to the Apostels, the 70. disciples, and to sundry others liuynge in that first age of the Church vnder the gospell. The power now to cast out diuills by authority, which was committed & giuen to me by Christ, (with which wholoeuer were indeued, they could and did by vertue therof cast forth vncleane spirits by a word, so as the no soner speake, but presently they departed) being ceased, as well as the giuing speach to they dumbe, sight to the blind, and all other myracles: which serued for a tyme to confirme the doctrine of the gospell, vntill it was receiued by the Gentils: there remaineth prayer, or prayer and fastyng, by which we obtaine of Christ: to cast them out by his owne absolute authoritie. which similitude may be illustrated & maide plaine by this

The *Queene* hath absolute authoritie to gouerne this kingdome of hers according to the Lawes of God, and of this *Realme*. To this end Her Maiestye, appoynteth dyueres officeres, or Magistrates, as Her most Honorable privie Counsellers, Iudgs, Iustices of peace, Mayiors &c. to whom she doth commit and giue: part of her authoritie, and who by vertue of her authoritie thus communicated vnto them, can punishe & reward, or otherwise releiue her subiectes so farr as their power extendeth. Hauing thus by these Magistrats gouerned her subiectes for a time, admit that she afterward (for causes best knowne to her selfe) thinke good the *Lord Chauncellour* dyinge, to haue no more any in that office, and withall proclame throughout her kingdome, that in such a specyall case which had wont to be determyned by the *Lord Chauncellour*, shee will that her subiectes repaire and supplicate to her owne person, and so doinge they shall be releiued, who now seeke not that though their be no helpe to be had, when this spiciall case falleth out by the *Lo. Chauncellour*, because their is no such Magistrat in the common wealth, yet notwithstanding ther is still succour and releife to be had, to wit, from the *Queene* by her absolut and supream authoritie, so that we supplicate vnto her in that behalfe: and this supplicating to her Ma. is now the meanes to be releiued in this case. Euen so it is in this our present case, the which I will applye, for the better vnderstanding of they symple.

Math 28.18.

Eph 1.22.

heb. 3.6.

eph 4.10.11.

Aom 12.6.7.8

1COR 12.28.

math 17.21

mark 9.29.

Christ who hath absolut authoritie from his father to gouerne his Church, to that end appointed certaine offices & officers, as Apostles, Prophets, Evangelists, Pastors, Teachers, &c. to whom he did commit parte of his authoritie, by vertue wherof the Apostles (to let the rest goe) did by a word cast out diuiles, & worke other myracles. Afterward when this office of Apostleshippe (by Gods determination) should cease he proclamed in his * word to his Church and people, that if any haue an vncleane spirit within him, and by prayer or fastyng and prayer repaire vnto him for the casting of him forth, he himselfe by his

absolut

absolute and Supream authoritye will performe the same accordinglye.

Thus hath Christ the Kynge and heade of his Church decreed and ordayned, which beinge soe, who perceaueth not, that that, miraculoues castynge foreth of spirites by a worde, and healyng of the possessed, beyng gone and ceased, their remayneth yet a meaines of expelling vncleane spirites out of they bodyes of men, and of releuyng such as be so afflicted though different to the former in the manner of it: that is prayer, or prayer and fasting.

Now whether thys kynde of dyspossessione Diuilles be miraculous, we shall heare hereafter. In the meane season the question to be descyded is, whether Christ in hys Testament hath proclaymed or sett downe anye such thyng concernynge the expellyng of wicked Spirites as we affyrme or no: more plainlye, whether prayer and fasting be ameines appoynted by Christ, for the castynge out of Sathan, and healyng of those which he possesseth, the which if we shall manifestlye proue, then is that wee here contende for, verye cleare.

To this end let vs confyder of that speache of our Sauyour, *this kinde can by no other meanes come forth but by prayer and fasting*: where thys meaines hauyng approbation and allowance of Christ as mightie and effectually to this sayd end, seemeth to vs to be a secret ordinance of his, but let vs examyne this scripture throughlye and at large.

math. 17. 21.
marke 9. 29.

*Of that place of
scripture this kind
goeth not out &c.*

VVhyles Iesus Christ was transfigured in the mountayne, a certayne man brynges a possessed child of his, to the Apostles to be healed: they commaunded the spirit to goe out but (that notwithstandinge) he still remayned in the chylde, Christ a litle after dispossessiong the boye, they Discyples asked him secretly and a parte, *why they could not cast him out*: as if they had sayde. Master thou hast giuen vs authoritye ouer vncleane spirites to cast them out, and by vertue thereof we haue cast foreth manye: why now coulde wee not cast the Diuell forth of this chylde as well as out of others heretofore?

To thys their questyon our Sauyour answereth thus, *because of your vnbeleefe: for verelye I saye vnto you if yea haue sayd as muche as is a grayne of mustarde seede ye shall saye vnto thys mountaine, remoue hence to yonder place and it shall remoue, and nothyng shall be vnpossible vnto you.*

In the Twentye & on vers. *how be it this kind goeth not out but by prayer & fasting*: as if in more words he shold haue said: the reason why you haue not healed this child, & driven the wicked spirit forth of him is because of the weaknes of your faith, for had your faith bene stronger

F I

though

Though BelZabub the prince of Diuelles, and with him Legions had bene in him, yet had you cast them out: for if you can beleue, nothing shalbe vnpossible vnto you, howbeit this also you must know and vnderstand that the spirit wherwith this child was possessed, is on of the worst kind of spirits, becaus in the ordinarie meanes which my father hath left to his church, he wil not be expelled by praier alon, without fasting therunto adioyned. Now your faith being weake, & the spirit on of the worst kid, & therfor hardly to be remoued, what marvell is it though you cast hi not out, yea, how was that possible, I deny not, but notwithstanding the weaknes of your sayth, had you fallen vpon another spirit on of that kind which in the ordinary meanes that is in the church may be cast forth by prayer (you might happely haue expelled him: but take the case as it is, your faith weak and the spirit one of the worst, it could not possibly you should haue remoued him. although the lord attribut it) cheifli to their vnbeleife, that the had not cast forth that diuil, yet he signifieth by thes words that their was a cause or impediment, also in the spirit: so that the answer of christ, is double, consisting of two partes, wherein he sheweth his Disciples that for twoo causes they had not cast the euil spirit out: the one and cheif was in them selues, to wit, their incredulitie, set downe in the 20. vers the other in the spirit possessinge the childe, for that he was one of the worst kynd mentioned in 21 verse Nowe this second cause is not set downe in plaine and exprese wordes as is the firste, but therby made knowen to the Apostles, because he was on of that kynd which in the meanes that euer was and shall be in the church, would not be expelled by sole prayer, without *fasting* annexed therunto, and this is it that Christ ment in making mention of *prayer and fasting*, and not that the Apostles should haue fasted and prayed to any end whatsoever.

This beinge the true and natural sence of this scripture. I further affirme, that howsoever the scope and drift of Christ in these wordes was to make knowen to his Apostles, that the vncleane spirite wherwith the boye was possessed, was one of the worst kinde of spirits for as much as it was on that wold not be remoued: without the strong & cheife, of those means, which were ordinarie and perpetual, to wit: prayer and fasting and that thence partely, it was that they did not cast him forth: yet hence we may gather and Christ Iesus secretly giueth vs to vnderstand as much, that the worst kind of deuils & therefore much more others, may be dispossessed by the meanes of fasting and prayer: And from these wordes a man maye as well conclude, that christ would haue prayer and fasting vsed as a meanes for the dispossessing of Diuils, as one may gather that the phisicion would haue phlebotomie or letting of blud vsed for the cure of him that hath the pluri-

rifie, who affirmeth that a plurisie can not be cured but by phlebotomi
this kind saith (christ) goeth not out but by prayer and fasting, ther-
fore by praier & fasting it goeth out. which might be confirmed by a
thousand such like speeches: one saith to a traualer at *Doncaster* iour-
neinge towards *Torke*, you can not get to *Torke* but by *Feribridge*: Is
ther any so simple that vnderstanden not therby thus much, that by
that waye he may passe thither, though some other waye by reason of
the waters or some other lett, he can not passe: considringe then that
our Sauour mentioneth this as an effectual meanes for the casting out
of Diuills, and that ther is neither scriptur. nor sounde reason, which
appropriateth the vie of this meaines vnto that age, or to the persons
of the Apostles & others indeued with the myraculous gift, as shall be
shewed heare after: I can not see whye the same meanes shoulde not
stand and remaine at this day, & why fasting & praier should not be
held the effectuall ordinance of christ for the casting out of Diuills.

That there weare certaine dispossessed in christs time, besids those
which were dispossessed by Christ himselfe, his Apostles, and others, in
dewed with the giste to worke miracles, it is manefeste by the 12. of
Math. & *Acts* 19, but how & by what meanes that was don, appeareth
only by this place of scriptur we haue in hand, which was either praier
alone or prayer and fasting according to the kind of spirit possessing
the party, which we do not so vnderstande as though it weare requi-
sit that they which de alte or at this daye do deale in the dispossessinge
of satan by this meaines should or dyd know with what kind of spirit
the partie possessed was vexed, which can not be: but that one being
possest and dealt with for their deliuey from Satan by this ordinary
and perpetuall meanes in the church, if by praier for an hower 2 3 or
more he be not deliuerd, vndoubtedly (that being perfourmed aright
because of the kynd of spirit possessing: then let fasting therto be ioy-
ned, and that certaynlye (if the Lorde thinke good to blesse his sayde
ordinance) (shalbe mightie and effectual to the casting out of the spirit
of what kind soeuer he be, indeed this cours we did not take with the
aforaid persons but at the first proceded to fastig & praier, which we
therfor did, becaus we much desired that our labour might not be in
vaine as touching their delyuerance, & thus also thought & beleued
that what kind of spirit soeuer were in them, we vsinge prayer & fast
ing, the said holy meanes would be effectuall, through the mercy of
God to expell and driue them out had they bene or were the spirite
of the worst kind, much more the others. saving that I dealt otherwis
with *Kath Wright* whose dispossession was by prayer with out fastinge
beinge vpon the daye of her dispossession delyuerede by noone, and
no fast not so much as intended eyther by her self or any other in her
behalse

behalfe, or shew once aduised theirvnto.

If any shall approue of the aforefaide exposition, so farr forth as it doth or maye agree to they apostles, and otherwise reiect it, affirminge that of they Apostles soely this scripture is to be vnderstood, to whom it was spoken, and some others which had the gift of miracles, and so power to cast forth Deuills: I answer, that to appropriate this speach and tie it to the persons of they disciples, as meerlye and peculiarlye belonginge vnto them, is more then the text either in expresse words, or by necessary consequence will beare. and therfore considering also theris no other scripture to helpe in this case) it is more then any man can for certaintie affirme, and such as we may as well deny, as others confidently avouch. Yea certaine it is that it can not be vnderstood of the Apostles, as ment and directed to them (otherwise then hath bene sayd, thereby to signifie vnto them: that it was one of the worst kinde of Deuills wherwith the child was possessed, whence partly it came to passe that they had not cast him out) and others indewed with the gift of myracles: for asmuch as Christ speaketh experslye and by name of an ordinarye meaynes to cast forth Deuills, and therfore in these words of such as by they said meanes: had, or should cast them out: not of they Apostles theirfore and their dispossessing of vncleane spirits, who not by any appoynted or ordinarye meanes (in which case their can be no myracle) but without all meaynes, by the power and gift they had to worke miracles, did cast forth diuils.

But it will be sayd, that howsoeuer they Apostles indeed by vertue of that giste and power they had receiued from Christ to worke miracles, could and did dispossesse wicked spirits without meanes, yet this was not generally true of all spirits: for that there were some kind of Diuels (imagine the worste) which for al the power they had receiued without prayer and fasting would not be expelled: and that this is it that Christe meaneth when he sayeth, *these kynde can by no other meanes come forth but by prayer and fasting*, as if he had said: your faith is lyttle and wauering and thence partly it is that you haue not helped the child but besides you must knowe that there is a kinde of euell spirits of which number is that wherwith the childe was possessed which without prayer and fasting can not be cast out and therfore considering that meanes by you was not vsed it is no maruell thought you dispossessed not the diuill, yea it could not so be and of this mind is traiterous Stapleton a popishe profelite, though otherwys learned, whose words of this scripture are these. *nunc autem aliam causam adfert* &c. Now he aleadgeth an other cause, why the Apostles could not cast out this Diuill which had so longe time possessed the man euen from his infancie: for it was necessarie they shoulde haue praied and fasted: where we see that howsoeuer he doth not appropriat this speache to the Apostles

les but acknowledgeth (as in the same place appeareth that praier and fasting is now a meaines for the casting forth of Diuells. yet he affirmeth that necessarily the Apostles should haue prayed and fasted and that for the want or neglect therof, it cam to passe that the diuill was not caste out: and with him agreeth *Thyrens*: who writeth thus: *hoc genus Demonorum &c. this kind of Diuells saith Christ, is not cast out but by praier and fasting surely the Lord doth insinuate that the Apostles needed not fasting and praier to driue away other Diuils, but was sufficiente to call vpon the name of Christ but here besides they need them, meaninge fasting and praier, because this spirit is hardlyer expelled then others.*

Thyrens de Demoniacis, cap. 51. sect. 3.

If this exposition were true, then ther should be a certaine sort or kind of diuells which the Apostles by al the faith they had, or could haue: were not able without further helpe to subdue. the which in ded *Stapleton* further granteth and affirmeth, saying presetly after the former words thus, *sit fides quantum cunque seruens &c.* let faith be neuer so seruent as a graine of mustarde seed, yet must praier and fasting be vsed, as a most stronge meadicine to driue awaye Deuills of this kinde and this he vnderstādeth of the Apostles, as is plaine by these former words he saith of them, *necessarium quippe fuisse orare et ieiunare.* for it was necessarie for the Apostles to haue praied and fasted. Now this semeth verrye strang vnto me, & such as nether can nor dare beleue, and receiue for truth. for when I consider of the manifold & great signes & wonders the apostles wrought wherof we read in the history of the *Acts*. of the Apostles, & that (as *Peter* saith) thy did them not by their owne power or godlines, but as they prayed for, & also professed by the name or power of Iesus christ, (to whom all power was gyue in heauen and in earth) who had committed also & giue part of his power & authority vnto them: I se not how any infernall power could be able to resist & hold out agāst this diuine power. euē the power of the *Lord Iesus* they cam in if their faith was strōg, & so this power presēt with them, though they had no other helpe by praier or praier & fasting, foralbe it the apostles somtims vsed praier in the miracles they wrought (though neuer fastig & praier that we read of) yet they nede not so to haue done, I meaine their was no necessity theirow, their faith being strong muchlesse to haue praied & fasted for then in all their miracles they must & would haue vsed praier, which they did not. Yea very seldom did they praye: only twysse as I take it: once **Peter* in restoring *Tabitha* to life againe, & an other tim **Paul* in healing the father of *Publius* of a feaver. which they did doubtles, either in regard of themselves, to stir vp & increase their sayth: or els because of those which were present: that the beholding and heareing them to call vpon another, when they were about to do the great worke they had in hand, myght theireby knowe, that, that which they did, was not done by their owne power, but by the power of him whom they did inuocat.

Acts. 3. 12. 6. 16. & 4. 10. 30.

math. 28. 18

Acts. 9. 40. Acts. 28. 8.

40
In whether now of these respects soeuer they Apostles vsed prayer in the miracles they wrought whatsoeuer they were, it is cleare that their faith being strong, much more being so strong as might be, they need not to haue vsed prayer. yf then the Apostles saith being great, they neede not to haue prayed, as in the doinge of other miracles, so neither in the casting out of satan, but as they saw it profitable to others: much lesse neede they to haue vsed prayer and fastynge. And if their faith beinge strong, they could and did worke miracles, and namlye cast out diuels without any prayer at all, and some of the worst kynd in all liklihood, there were in that great number they cast forth: much more their faith beinge such, they could and did worke miracles and cast out diuils of they worst kynd without prayer and fastyng. I hat therefore, which Stapleton and Thyrcus here affirme can not be true.

math. 17. 20.

Againe the wordes of our sauour are against this interpretation. If (saith he) *ye haue faith as a graine of must. or a seed, ye shall say vnto this mountaine, remoue hence to yonder place, and it shall remoue: and nothing shall be vnpossible vnto yow.* except we will haue these wordes, *how be it this kind goeth not out:* verse 21. to containe in them: a perticular exception out of the generall, which I take to be very vnfound, and contrary to the meaininge of Christ. For vnder the worde *nothinge*, notwithstanding the words following ver 21. I would rather include speciallye and cheiflye, that very worke they were questioned about, the because of the words *ve. 21.* exclud the same. As if Christ had said: yf your faith be as agraine of mustard seed: ye shall not onelye be able to doe the same. that I now haue done, & yow through the want of faith could not doe: but any thing els whatsoeuer, though it were as difficult and impossible a thinge as it is to remoue a mountaine. They Apostles then by vertue of their miraculous faith could doe any thing, and therefore cast out any diuill.

Actes 19. 12.
chap. 9. 1.

Moreouer when we consider of the power & authoriry that Christ gaue they Apostles ouer vncleane spirits, to cast them out, and how according to the same, they preuayled so mightelye agaynst the deuils, which were soe subdued vnto them, as that the *carynge of kerchees or handkerchees from their bodyes*, caused they euill spirites to goe out of men: we cannot se how their faith not failyng them, Beelzebub shold be able to withstand their liuelye voyce and commaund giuen in the name of Iesus Christ, though no prayer & fasting were vsed by them. Finally, we must remember that this power of they Apostles ouer vncleane spirits, was not thus bounded and limited by Christ who gaue it them, but reached it selfe further, even to and ouer all euill spirites whatsoeuer, as Luke witnesseth sayinge. *then called he his twelue disciples together, and gaue them power and authority ouer all diuils, & to heale diseases*

diseases: so that if he were adiul they had power to cast him out. And lest this pretense should be left vnto vs, that they had power ouer all wicked spirits, in that by fastynge and prayer (though not otherwise) they were able to cast out the worst kind of spirits, as others without that meanes: we must remember that with this power ouer diuils yea all diuils, Christ ioyneth the healing of diseases: as appeareth also by the 10 of *Math.* when it is said that *Iesus calling his twelue disciples vnto hym, gaue them power against vncleane spirites to cast them out, and to heale euery sicknes & euery disease.* and in the 8. verse following, Christ saith vnto them: *heale the sicke, cleanse they leapers, raise vp the dead, cast out the deuils.* from whence we maye learne thus much, that as by vertue of the aforesayd giifte and power, they were able and did with a word, without any more adoe, heale the sicke, cleanse they leapers, restore sight to they blynd, &c. even so by vertue of the same gift and power, with their word or commaund in the name of Iesus, (without any further adoo by fastinge and praying,) they were able to cast out all deuils, and did as occasion offered, yf their faith failed not, which is further confirmed out of *Iohn 14.* *verily verily I say vnto you, he that beleeueth in me, the workes that I do, he shall do also, and greater then these shall he do.* But this scripture is thus expounded and vnderstoode by many, that Christ hauing shewed his disciples in they wordes before, that it came through the defect and weaknes of their faith, that they had not cast forth the deuill, now telleth them how & by what meanes their weake faith might haue receiued increafe and strength, even by prayer and fasting, whereby their faith being strengthened, they might haue expelled Sathan.

verse 1.

Iohn 14.12.

Herunto I answer, 1 that our sauour speaketh of the miraculous faith, as appeareth plainly by the text: if (saith he) *ye haue faith as is a graine of mustard seede & shall saye vnto this mountayne remoue hence to yonder place and it shall remoue, and nothing shall be vnpossible vnto you.* Now this kind of faith as it was giuen without meaynes to certayne men, and God appoynted no meaines for they begetting of it: so neither did he ordayne and establishe any meaines for the increafe of it, which if any will contradict, I would knowe wher God sanctifieth any ordinary meaines to be vsed, for they increafe of that he giueth without meaines. You will hapily saye, that *Paul* for they increafe of those graces of the spirit which without meaynes he receaued, vsed the ordinary meanes of studye and meditation. I graunt that *Paul* did vse ordinary meaines for the increafe of grace receiued. And no maruile. For as by meaynes of heareing, readinge, and meditation, he had receiued diuers gites of the spirit, so why should he not by meanes seek the increafe of the same? be it also graunted that he vsed meaines for the

the increase of his extraordinari gifts receiued without meanes, which no man is able to shew, yet that, god inioyned him the same, I meane to vse ordinary meanes for the increase of those graces he receiued without meanes, I deny and otherwise it maketh not agaynst vs. they that expound this place thus vnperstand it of the *Apostles*, that they in the weaknes of their faith, shoulde fast and praye. by whiche meanes their miraculous faith being strengthened, the spirit should com forth and not that any other should vse prayer and fasting as a meanes ordained of god, for the expellinge of Sathan. If this nowe be to be vnderstoode of the *Apostles*, then had they had this defence or excuse for them selues: that they had not yet time since they saw the child, to vse prayer and fasting, which doubtles they would not haue omitted. Agayne weare it meante that they in this weaknes shoulde haue fasted Christ had not in these wordes rendred a reason, why they had not already cast the spirit forth, because they had not sufficient time therunto. Also if this were so, when an *Apostle* did commaund the Diuill and not expell him, or not performe any other miraculos worke through his vnbeleife, He withdrawinge him selfe, must haue consumed a day in prayer and fasting before he could cast forth the spirit, or do the miracle he had in hande, nowe it is not probable that they which had to go through the whole world, and infinit miracles to do, weare at any time so long about one. for fastinge requyred a whole day, from eueninge to eueninge, herevpon also the aduersaryes mouthes woulde haue bene opened, and they takinge occasion to haue spoken euill of them and there ministrie, yea it woulde haue driuen those which wear no aduersaries into some amase to haue seene that, at some times the shadow of an *Apostle* or carying of kerchie or handkerchises to the bodies of the sicke sufficed to the healyng of them, & at other times such long delaye vsed by the same men: and greate difficultie appeare to be in doing the same works. I thinke therfor that an *Apostle* moued in himselfe with the consideration hereof, would rather in this case haue presently cried vnto the Lord, without procrastinating of the matter. & that the same would haue auailed wyth God: Furthermore: I deny that after the *Apostles* were filled with the holy ghost, they were euer emptied thereof so far as attempting to cast out, the diuel or to doe other miracles they were not presently able to effect it as before the holy Ghost fel vpon the *Apostles*, they did erre in iudgmente and that oft and in sundrye thinges. but after not at all, in doctrine and iudgmente so before theye weare in the extrordinarie measure indewed with the holyc Ghoste their faith failed them as at this time: and in this very worke: so it may be at some other times and in some other cases: yet after it neuer fayled them, but whatsoeuer myracle they attempted, they

Levi. 23. 32.

Iohn 14. 26.
and 16. 13.

they were able presently to performe. the former of these, all learned
men will graunt. why should any the deni the latter? for who can thinke
that if god were not wanting to the *Apostles*, in the cheife, he would be
in that which was of lesse account? surely if the lord did neuer forsake
the *Apostles* in their ministry or doctrine they taught, neyther did he in
the works they wrought which were only a seale therof if this now be
so, that the *apostles*, faith did not faile them after they receued the holy
Ghōst, in that fulnes, it is much to vnderstand this scripture of the *A*
postles, considering it could concerne them for a smale seaso: because this
was spoke by the Lord, at his Transfiguration, which was not long be
fore his passion: fourty daies after which they receiued the holy ghost.

This interpretation differeth so much from the speach & words of
Christ, that we dare not receiue it: for first, in the dispossessing Christ
speaketh of here: he necessarilie requyreth a meanes to be vsed to that
ende, so as without the same it can not possibly be: and then telleth vs
what that meanes is. *this kind* (saith Math. *goeth not out but by praier &*
fasting. and Mark *this kind can by no other meanes com forth but by pray*
er and fastinge. but this obiected interpretation implieth: that spirits of
this kinde might be cast forth without this saied meanes of praier and
fasting, if that the faith of the *Apostles* was strong inought.

2 Christ saith *this kind goeth not out &c.* noteing therby a certaine
and distinct sorte, degree or order of diuils, some waye differinge and
distinguished from others, with on of which number he implieth that
the child was possessed, wherby partly it cam that they had not cast the
diuill forth of him, but they that expound this scripture after this saied
maner: doe not vnderstand here any such distinction: neither can well
so expounding it, but vnderstand this place generally of all wicked spi
rits without exception: for by this word *kind*: these expositors, vnder
stand any spirit, which hath long possessed on, as this spirit had here this
party then which explicatiō of the words *this kind* what can be more
vnproper or vnnaturall? & how can the words possibly beare it for al
much then as this expositiō, differeth wholly from Christ words as on
the other side the interpretatiō giue here altogether agreeth with the
same: therupon I rather incline to this exposition: for is it not safer to
take that interpretation of scripture which accordeth with the verie
words and letter therof, so long as there is no other scripture against it
and is also according to the analogie of faith: then another wholly and
altogether differing from the text, though it haue som shewe & appa
rance of truth? yea how can we well, or why should we learne the lite
rall sence: being not repugnant to other scripture, for any other and
why I praye you may not fasting & praier be an effectuall meanes for
the expellinge of vncleane spirits out of the bodyes of men, yf so it be
pleasinge vnto God.

but for our better vnderstandinge of this scripture before we make an end therof: as also of al that which hath already ben said concerning the same: we must knowe that Christ Iesus by these wordes, *this kind can by no other wayes come forth but by prayer and fastynge*: intimate these, 4 thinges 1 that there are twoo kindes of Diuels the one lesse the other more mightie cruel subtil and more wicked: 2 that the former kind are more easely cast out of man, the other with greater difficultye, 3 that the childe was possessed with one of the secconde kind 4 that thence partly it was that his disciples had not cast forth the diuill of the childe.

Now our comfort followeth and lyeth in this, that if praier and fastynge be mightye and effectuall, to driue out the worste kynde of Diuels, which are hardlyest remoued: much more powerfull shall it be to cast forth yncleane spirites of the other kynde, which are lesse wicked, of lesse power and craft: and so more easye to be remoued, & wheras these wordes, *this kinde* are referred by some (euen those that giue the last expositiō, as also by *Stapleton*) as appeareth by his former words) to the long continuance of Satans possession in on, wherby he geteth such & so depe roote in them, that he is not so easily remoued otherwis he would, if he had continued lesse and shorter time. to them I saye, that if that weare so, then the possessed childe here spoken of must haue bene a long time possessed. For so much this saide exposition doth necessarily implie. which by the text nether doth nor can appeare, but rather the contrary for wheras they that thus interpret this place, did thinke that this said person, had bene of long posselt (wherupon they thus vnderstoode this word *kinde*, and hence no doubt because the father answeringe Christ concernynge the time of his sones possession, said that he had bene possessed of a childe, they without all doubt were therein deceaued, which came thus to passe: they sawe by the txe that he was posselt in his childhoode, and they tooke it, yea thence (I meiane of his fathers wordes, that at that time when he was brought before Christ, he was at mans estat) wherupon they alwayes call him *homo*, and neuer *uer*, and therfor it must nedes be that he had bene a long time possessed: but (be it spoken without offence that collusion of theirs is not found for it followeth not, that he was not the a childe, because the father saith of him, that he had bene posselt, of a child I bring my sonne of 6 yeares of age sicke to a phisitā to be healed the phisitā asketh, how long he hath ben so diseased, I answer, of a child & who seeth not that this my answeare is verry fitt & yet he at that instant a babes for thereby I giue the phisitā to vnderstande that he hath not ben so diseased, for some few days only, or weekes or monethes or a yeare or some such time as he might otherwise imagin but a far longer time, euen all his lyfe, If any obiecte, that as it may be

he was a child, so it may be he was none, but a man, and therefore for the time of his possession, it remaineth still doubtfull: I answer that al the 3 Euangelists dissolue this doubt, in that they report him to be a *childe* at that instant when he was cured, *Iesus* (saye they) *rebuking the vnclane spirit, healed the childe, and deliuered him to his father*, whereupon I intere the contrarie, that for asmuch as he was a *childe*: percase also very younge, it could not be that he had ben very longe possessed, and therefore the former explication of these words, *this kinde*, which necessarily intendeth a long possession, can not stande.

Math. 17. 18.
Mark 9. 24.
Lvk 9. 42.

But be it granted that he was not only a man, but an olde man, and therefore had ben a long time indeed possessed. shal we therefore by these wordes *this kinde* vnderstand a spirit that hath long possesse one, & so generally of al diuils, so that they haue had som, log aboad in mā which the very vords themselues will not beare. or indure but as directly as may be cotradict. for Christ speaketh of some diuells, a certaine and distincte sorte or order, from others: which goe beyonde others in power subtiltie, and iniquiti, and therefore are more hardly cast out of men then other wicked spirits, as the worde *kinde*, doth plainly teache vs with on of which he implieth this child was possesse: these men vnderstand this scripture of all vnclane spirits, without exception implying thus much, that there is no euill spirit, but if he had the same continuancy the child mentioned, Marke 9 he would as hardly haue bene remoued. truly for my own part, I know not what should moue any thus to forsake the letter of the scripture, and to frame an exposition diuers: if not contrarie to it except they feared to admitte of a distinctiō or difference of diuils. the which if any doe, let them remember that besides this place of Mat. and Marke sufficeth thereunto the 12 of Math not only approueth it, but maketh also the very same difference we haue made before, wheare *the vnclane spirit being gon out of a man is said to returne, with 7 other spirits wors then himselfe*, wherby we see that among vnclane spirits, some goe beyond others in malice and crueltie towards men, in subtiltie and iniquitie and these are called, by our Sauour the, *worst sperits* wherby they are distinguished and differ from others, which are lesse cruell and wicked

Moreouer, wheare some by these wordes, *this kinde* eyther vnderstande so as hath bene saied, or wheare Sathan rageth, and tormenteth the partie in moste outragious and extreame manner: yf hereby they meane a distincte kinde, of spirits differinge from others, in that they goe beyonde them in power malice and cruelty. wherof I greatly doubt, then I consent vnto them: but if they vnderstand this of all euil spirits, being more cruell to some man then ordinarie or to others in regard of som circumstance of tim, person &c the which I greatly

suspect. then for the reason aforesaid, I can not but dissent from them therein

Thus we see that the former expositiones which are given of this place of holy scripture can not stand, and that the truth will not beare them out. that this scriptur can not be so ment, that the *Apostles* should haue fasted and praied, for then eyther it must haue bene that there was a kinde of spirits, which for al the power they had receiued wold not be, cast out by them, except besides they vsed the meanes of praier & fasting, which is directly against the scripture, as we haue heard or els, that therby their weak faith should haue ben strengthened that so they might haue cast him forth, which al can not be as hath ben shewed. it remaineth then that the interpretation here giuen is sond and true, and therefore that it ought to be receaued, and suerly I doe not see what should let or hinder any ther from, seeing the occasion coherence and text or letter of this scriptur make al and euery of them for it, and that it is not against the analogie of faith, what impieti or great absurditie is there in this, that praier and fasting is a meanes ordained of Christ for the casting out of Diuils: or what great danger is there to the church by imbracing it for a trueth beinge so in deed, and this is all the euel fruite you can gather of the former exposition.

Isa 23. 13.

He knoweth nothing in holy things which vnderstandeth not this that if on be now posselt and by praier recouer not, praier and fasting ought to be vsed. that in the sayde iudgment God calleth him, who is thus corrected to this humblinge of himselfe and afflicting of his soule first and chesly, then those which are spetially and aboue others afflicted in him, as the father in his child the husband in his wyfe, so as they sinne if they faile therein secondly that praier and fasting beinge vsed aright, wil certainly prosper eyther to the remouing, or sanctifying of the said iudgmēt. if now it so fal out (as it may as wel as otherwis that the iudgmente therupon be remoued, I meane the Diuill be cast out of the possessed, as it did with the former ten, and diuers others also euen of late in our owne land, (yea when, by, and for whom hath this medicine bene vsed, & the sicke party not cured) it cannot be denyed, but that prayer and fastynge was the meanes therof.

vers. 17. 18.

In the 20. of Genesis it is said, *Abraham prayed vnto God, and God bealed Abimelech, and his wyfe, and women seruants, & they bare children.* VVho will deny but that as the sinne of *Abimelech* (intaking *Sarah*, *Abrahams* wife vnto him) had shut vp euery wombe of the house of *Abimelech*, so the prayer of *Abraham* was the meane, wherby they were opened, and that iudgment taken away? and this, the 7 ve s of that Chapter, further confirmeth. The 11. Tribes about the monstrous whordome and Villanye committed in *Gibeah* of *Beniamin*, gathered

Judges. 20.

thered themselves togeathere in Armes, and did fight against *Beniamin*. They *Israelites* weare discomfited the First, and the Second tyme, and manye of them slayne, notwithstanding that after the first ouerthrowe, they had sought Earnestlye vnto the Lord by Prayer. Prayer alone not preuailynge so farr with the Lord as they desired, they assembled themselves in most solemne manner the second time, and ioyned fastynge therevnto, and therein they spent a daye. After goynge foreth against they *Beniamites*, the Lord deliuered them into there handes: shall wee not saye that their prayer and fastynge was the meaines, wherby they *Israelites* remoued the hand and iudgment of God which was vpon them, (in smytynge them by *Beniamin*) and and obtayned victorie against them: yes verilye.

Even so it is in this case. *Katherin Wright* was possessed, and prayer beyng vsed dispossessed. Maye not one well saye, that prayer was the meaines whereby Sathan was cast out of her? prayer and fastynge beyng vsed for *Thomas Darlinge* one likewyse possessed, he was there vpon cured: maye it not be trulye sayde, that the sayd holy exercyse was the meaines their of? The 7. in *Lankashire* beyng sicke (as I may saye) of this supernaturall disease, weare healed vpon the vsynge or applynge of this supernaturall meadicynne. VVhy may not I now as safely saye that this was the meaines of their cureynge, and castynge out of the spirites: as the physitian applynge anaturall meadicynne, for the healing of a naturall dissease, it hauyng also prospered to the recoverye of the parties health: say, that his said medicine was the meanes their of? In like sorte *William Somers* beyng possessed, and the foueraigne meadicynne of fastynge and prayer beyng vsed and applyed, he also was healed. To what meanes now shall or can wee ascribe this health and dispossession of his, but to thys holy exercyse? And thys me thinketh should somthinge perswade and preuaile with vs herein, in that God not once, or twice, but sundrye times, not vpon the person of on alone, or two, but diuers, hath from heauen put a seale here to, ratifyng and confirmyng this to be a meanes effectuall (through his blessinge) to the castynge out of Sathan, in that he gaue health to such as were possesst with the Deuill, vpon the vsynge and applynge of this meadicynne. VVhen *Saint Paull* his Apostleshippe was by reason of the false Apostles among they *Corinthians* called into question, hys defence for himselfe, or prose therof was this: that by him they were conuerted, and called or brought to the faith. are not yee (saith he) *my worke in the Lord? you are the seale of myne Apostleshippe in the Lord*, as if he had said: in that some of you by my ministrye haue bene called to the felowshippe of Christ Iesus as he sheweth Chap. 1. that, (vf I had nothyng els to saye for my selfe) proueth me to be an Apostle

1 cor. 9. 1. 2. 3.

vers. 26. 30.

34
this (saith he) is my defence to them that examine me, & call into doubt mine office. Even so I saye to them that denye or call into question, whether prayer and fastynge be meanes to cast forth Sathan: that the dispossellion of the seuerall persons before spoken of (to pale by others which might be named) is a leale and confirmation therof.

It is plaine that
prayer & fasting
be meanes &c.
though no such
ordinance could
be proued out
of the scriptures

Admit then that these words (*this kind can by no other meanes come forth, but by prayer & fasting:*) doe not containe in them an ordinance of Christ, for the healing of the pollester by prayer, or prayer and fasting, and that neither here nor els where in holy scripture, ther is any such ordinance mentioned, yet notwithstanding the same may welibe (and indeed is) a meanes ordained of God to that end. For as the medicine applyed by the Physitian for the healyng of one sicke of this or that disleale, or the plaister of the Chirurgian for the healinge of a wound, and prospering to that end the are applyed, we all know that the same are meanes appoynted of God thervnto: and when wee see that the haue the same effect with many, that they are ordinary meanes leading thervnto, all be it nothings lesse then such meadines or perticular ordinances of God are mentyoned in the scriptures: even so when we see that by prayer, and fastynge and prayer: Sathan is cast out of some, and they therby deliuered from all their vexations and torments which before from him they had indured, and that not some fewe but sundry at this time, and many heretofore in former ages, as in *Tertullian, Crispian, Chrysostome*, there times: we may hence gather and assure our selues, that God hath appoynted prayer and fastynge, and prayer, as meanes (and that ordinarye) to cast out the diuill of the bodies of men when he is in them, and as a supernaturall meadine to heale this supernaturall disease, whervnto the bodye of man is subiect as well as to othere diseases, although ther were in holy scripture no mention of any such ordinance. The thing it selfe then, (although there were nothing said as concerninge this matter in the holy scriptures) I meane, the deliuerance of persones thus affected by Sathan, which in experience we see performed before our eyes and others before vs, manifesteth and proclaimed to all men, this to be the ordinance of God in his secret counsell, even as it doth in naturall diseases, and in infinite other cases.

Obiection 1

Ans.

Obiection 2

Ans.

And what letteth that we should not be perswaded hereof, and receiue it for a truth? if this, that we read not in the word of God of this ordinance: besides that we haue hard it is otherwise, that hindereth not, because many yea infinit things are decreed in the secret and eternall counsell of God, and knowne so to be man, which are not set downe in his reueiled will. If this, that Christ and his Apostles when they cast out Diuils wrought miracles, and that miracles are ceased, we may remember

member, that soe likewise they healed feauers, palsies: & other diseases and infirmities of mans body by miracle, and yet notwithstanding together with the diseases, meanes remaine for the curing of them. And why it may not likewise be so in this our case, in the healinge of this bodily disease supernaturall, by this supernaturall medicine, I desier him that is contrarye minded to shew. That common obiection therfore taken from the ceasing of miracles, maketh no more (indeed) against the eiection of Sathan, and healinge of the 10. possessed persons wee speake of done by an ordinary meanes, then it doth against they healinge of other diseases: which diseases were somtyme cured by myracle. The different manner of curinge is wislye to be considered off. As all curinge of naturall diseases is not miraculous, although some be or rather was, even so all healinge of this supernaturall disease or eiection of Sathan is not by miracle, all be it some be, but of this more hereafter. and here for the further confirmatiō, both of the general point, I now intreat of, which is: that men in these last daies may be dispossessed of Diuills, which to sundrie amonge vs seemeth very straunge: and incredible as also to shew the meanes which since miracles ceased, haue by the most learned & godly, in the church of god from time to time bene vsed for the expellynge of Sathan out of such as be possessed: and is by their example parētise and counsell commended vnto us in the like case to be used. to this end and purpose I saye: I will in this place set downe certaine testimonies of some wryters, both in auncient and lattet times testifyinge the same: Origen writinge vpon the 17 of Math 121, how be it this kinde goeth not out, but by praier and fasting hath these wordes, *si aliquando nos oportuerit circa ciuationem, if at any time it shall behoue vs to deal about the curinge of them who suffer such a matter (i.e. are possessed) we may not adiure them nor aske them questions, nor speake any such thinges, as to the vncleane spirit hearinge vs. but continuing in prayer and fasting, we may obtaine helpe from god for the afflicted and shall drive forth the wicked spirits by fasting and praier.* Tertullian. saith, *Damones de hominibus expellimus sicut plurimis notum est, wee expell Diuills out of men as is knowne to many* Cyprian. writing vnto, Domitian vseth these words, *O si audire velles et videre vñ, oh that thou wouldest heare and see. when the diuills are aduiced by vs. and tormented by spirituall scourges, and by torments of wordes are cast out of bodies possessed, come and know that these thinges be true which we affirme.* Now how soeuer I do not iustifie, Cyprian as touchyng his adiuringe of euill spirits: yet hereby it is manifest, and this vse we may make of this speach of his, that men were not only possesst and dispossesst of diuills in those dayes, when miracles were ceased, but that the same was common & vsuall then: for otherwise he would neuer haue vsed these words: come
and

Origen in 17
Math.
Tertul. in apolo
et ad scapulam.
cap. 3.
Cyprianus ad
Demetrium
tract. 1.

Chrysost. Tomo
50 de incompre
hensibili Dei
patris homin. 4

that is, posses
sed with the de
uill, for so this
phrase of man
ner of speech is
used, math. 15
22. acts 5. 16.,
from whence
no doubt this
holy father did
make it.

consider how
it went with
our demoniaks
the daies of ther
dispossession, &
we cannot but
perceiue the
time of disposse
sion to be such
and so fearefull
as is here sayde
and the sight, I.
And hence it
came that the
slaye of Somers
his dispossession,
two made
confession of
there sines with
many teares in
the presence of
us all. I, and the
sight such as
may well terrifie
out.

and knowe these thinges to be true which we speak therbye prouokinge
Demeirian Proconsell of Africk, to make, trial of that he saide. the same
is also manyfest by Tirtullian his wordes saying, we daily expell Diuels
out of men but most excellentlye doth this appeare by Chrysostom who
lived about 200 yeares after them his words be these hinc ita que ad
solitam veniamus admonitionem, therefore let vs come to our accustomed ad
monition and what is that accustomed admonition? that we frequent the
worthy praier with a sober and watchful mind, for when I spake of this ma
ter of lat I saw all of you willingly obeying, wherefore in truth I should deale
very ill if I should not blame you when you are negligent, or not comend
you whē you do well & accordig to your deuti, this day therfor I will prais
you and thank you for that your obedience, but I wil then giue you thanks
when I shall first haue taught you why that praier before al other was wont
to be made and why the Deacon doth commaund the men that are vexed
with the Diuill and moued with most cruell furie to be brought in at that
time and bowe downe their heads, for what cause it is done I will thus de
clare. the vexing of Diuills are bonds most wycked and greiuous, for they
are bonds, more strong then iron, therefore as at the very instant, when the
Iudgge is wont to come forth and to sit vpon the iudgment seat, the iay
lor brings forth all the prisoners and set them at the barre, before the seat
of iudgment, loathsome filthie, ouer growen with heaire & al too tutred
with rages. so the fathers haue appoynted, that when Christ was presently
to sit as it weare vpon his tribunal, and to appeare in the sacraments, those
men that were vexed with the diuill, as being fettered with certain bonds
should be brought forth, not to be examined for the things which they ha
ue done, after the manner of prysoners nor yet that they sholde be punnished
but that the people and all the citie being present, publique praiers might
be made for them, that al with one accorde might intreat the lord of all in
there behalfe and might strinue with strong cries that the lord would haue
merci vpon them but as the I was displeased with thos that neglected such
a praier, and weare abroad at the time so nowe presently I iudge, that I am
to be very sharpe with those which staye within, not for that they tarry with
in, but that tarrying in the place where they ought, they are nothinge better
affected, then they who gadd abroad, for they are talking amonge themse
lues, and eyther iest or cōfer about ther busines in the most fearefull time, oh
mā what doest thou. whē thou seest thy brethre present before thee in so ma
ny bonds, thou talkest about things which nothing concerne thee, can not
the very sight terrifie the sufficiently, & drawe thee to som compassion and
pittie? thy brother is in chaines, and yet thou art drowsy, and careless, how
canst thou be pardoned when thou art so harde harted so far from humani
tie so cruel? fearest thou not least whilst thou talkest omitest thy deuotic and
art careless, some diuill leaping out from the possessed finding thy soule idle
and

and swept cleane should conuaye himselfe into it, and with great easinesse enter into the house thus set wide open? how wel doth it beseme euery one at that time, to be swallowed vp of griefe, to poure out riuers of tears, and none but watered eyes, to be seene rounde about. and al the whole congregation to weepe, to sigh and sobbe. canst thou not shed teares? what purginge can these thy horrible sinnes receiue? if thou wilt not lament the state of thy brother, yet at least feare thou for thine owne selfe and awake, if thou shalt see thy neigbours house al on fier although that neigbour be to thee very hateful wilt thou not runne with as possible speede to helpe to quench it, least that the fier creeping by litle and litle, enter into thy house also? consider thou the same thing in those which are possessed, with the diuill, the tormenting of Diuils is a fier and a burning, and consuming flame take hede therefore & eas further followeth there.

Accordinge to that is said here it was with the people at Nott. the day & time of Somers, his dis possession, amonge whom (being about 150) therewas scarcelye seene one drie face, as they which were present can witnes.

I hvs wee see Chrysostome, in this pathetical homeli of his, sheweth the ordinarie custome of the church in his time, for the dispossessing or castinge out of Sathan by the pulicke praers of the church. wher in no doubt was vsual: ye greate weeping mourning syghinge and stronge crying vnto the Lorde by al the people presente, beholding the tormentes of the possessed, and their deliuerance, thoughte nowe when Chrysostom spake these words, some of his people (by reason hapely they weare much accustomed to these dispossessions, and those thinges which fell out in the same) failed to be after this manner affected. wherupon he reprehended them for the same: which is so sett downe as if Chrysostome, had described that which hath fallen out in all sortes of beholders of these late dispossessions, so much now in controuersie as they can witnesse.

Peter Martyr in hys booke of common places, hath these wordes, concerninge this matter, Quid ergo faciemus arreptitiis &c Therefore what shall we do with those that are possessed, when they are vexed with wicked spirits: shal we forsake them? they are in no case to be forsake, yet notwithstanding: we will not by aduocations commaund the vncleane spirit to goe forth, seeing we knowe: we are not indued with any such gift, as that wee should by our commaundement cast out diuils, wee will then vse faithfull prayers, I say prayers most vehement, and supplications, for their recovery. In a word, this should be the most laudable and wyse course, that exorcismes at this daye be turned into prayers.

Peter Martyr part 4. cap. 9. lib. 13.

Chrysostome: Prosperiat &c. In the time of Chrysostome and Prosper (saith Chemnitius) they possessed were brought into the Church, and were oft deliuered by the common supplicationes of the assembly. And Philip Melancton hauinge made mention of diuers which were possessed, & namelye of a Damsell in Marchia, who had bene healed of that disease, by the prayers of the godly, of whom he saith, et adhuc viuit sana, and it she liueth

Chemnitius de sacram. ordinis

Philip Melanct.
lit. et. epist.

Beza Hom. 26.
in histor. passionis.
edit. 2. and
pag. 656.

Vogellius in
Thesaur. Theo-
logico pag. 980

Dan. quest. 3 8.
in Marc.
Chassan. in loc.
com. li. 1. cap.
17.

Though prayer
and fasting some-
times should not
prosper to the
deliuerance of
the partie posse-
ssed, yet that let-
teth not but that
it is a meane
seruing therunto
Rom. 1. 16. and
chap. 10. 8. 14.
17.
1 Cor. 1. 18. 21.
ephe 4. 11. 12
act. 13. 48.

eth and continueth sound, which was 17. yeares after the cure: he then vseth these words: *neque vero dubito piorum precatione tolli id malum, et expelli diabolos posse.* Neither indeed doe I doubt but that euill may be taken away, and the diuils expelled by the prayer of the godly. & a fewe lines after continuinge his speach about the same matter: *scio plura exempla, in quibus profuisse piorum precationem certum est.* I knowe many exampls, wherein it is certaine the prayers of the godly auailed. *scio quendam in gallia fuisse patrem familias et.* I knowe (saith M Beza) a certaine housholder in Fraunce indeued with the knowledge of the truth, and which had imbraced the same: who when in anger he had giuen one of his children to the diuill, had his sonne presently possessed of the diuill: out of whom after he was cast, by the fervent & vn- cessant prayers of the Church. *Cum autem nunc doctrina Christi satis confirmata sit, &c.* now that the doctrine of Christ (saith Vogellius) is sufficiently confirmed, this miraculous castinge out of diuils hath ceased, sithe there is not a better and more godly way at this day, then that Christ sitting at the right hand of the father be called vpon, not on ly of the kinsfolke of the possessed, but also of the whol Church, with a fervent hart, and be put in minde of his omnipotency & mercy, wher by only at this daye the vncleane spirits are cast forth. *This kind of diuils goeth not out, but by prayer and fasting.* Math. 17. 21. Daneus saith, *Quare precibus et ieiunio (quod fiat a precante) demum extrudi possunt et.* wherfore by prayer & fasting (which he that prayeth doth) they may at least be cast forth, that is: with the long, continuall and fervent pray- ers of the possessed man, and also of the Church, as are those which are ioyned with fasting &c. And Chassanion saith, *Vnicum istum nobis re- stat remedium.* this only remedy remaineth to vs, wherby we ought to helpe these kind of men worthy of commiseration, to wit, that with fer- vent praier: we praye for their deliuerance. So I hard that a Demo- niak was deliuered in a certaine towne within the Dolphins province.

It wil be objected, that if prayer and praier with fasting be ordinary and effectual meanes for the castinge out of Diuils, then in case on be possesst, let the same be vsed, and the vncleane spirit shall goe forth. I answere, that the meaines which God him selfe hath appoyntede to some certaine end, doth not alwayes prosper thearunto. The Lorde hath ordained the preachinge of the Gospell to be the ordinari mea- nes to bring the eleite vnto the faith. and yet it falleth out often that the gospell being preached, and some of the eleite present, they are not ther by conuerted, And who knoweth not that God hath appoynted the sober vse of meats and drinckes to nourishe and strengthen these weake bodies of ours? and yet some times it proueth far otherwis be- ing also modeartly receiued, yea what plowman is ther so simple, who vnder

vnderstandeth not this, that the plowing of ground and sowing of seede therupon in due season is the meanes and high way (as I may saye) to an haruest or increase of the saied graine in his time; and yet by lamentable experience for diuers yeares past, many haue seene and felte the contrari, it is plaine then that praier and praier with fastinge may be ordinarie meanes appoynted of God for the disposselling of diuils, and yet beinge vsed not prosper to that ende. The reason herof is, be caule God is at libertie and not tied to any meanes, he may blette or keepe backe his blessinge from the meanes himselfe hath appointed, if he please: and then the meanes or seconde cause will not auaile at al, yet this I affirme that praier and fastinge is as effectual to cast Satan forth and heale the polluted, as the best medicine wee haue is to cure any naturall disease, and herunto God hath often set his sealle yea when, by whome, and for what possessed person, hath praier and fastinge bene vsed and the partie not dispossessed? we maye saye therfore of this supernaturall medicine, as the phisicians saie of som others that it hath it, *probatum est*

It is manifest (I trust) by the premises, that praier and fastinge are meanes ordained of Christ Iesus for the casting out of Satan the which, if it be a doctrine of truth, as otherwise I would be very sory, then it is euident, not only that men maye be possessed in these last dayes but al dispossessed, which many (but very vnadvisedly) doe gainsaye for otherwise God should haue instituted some thinge in vaine, a medicine, for the curinge of that disease, which shoulde not be, or if it fel out so that any were sicke therof, yet it should not be of that efficacie to cure them, eyther of which it is impious to affirme, the maine thinge which leteth me from beleuing the works & doctrins of god whereof we haue treated is, that to cast out diuills is a miracle, and nowe Obiection. *Ans.* miracles are ceased. I Antwre. To caste forth deuils by a worde, so as math 8 16. one no sooner commaundeth the spirit to go out, but forthwith he de act. 16. 18. parteth, as Christ and his Apostles did, with som others indeued with Luk. 10. 17. the like gifte or power, is a miracle, yea of miracles the greateste. and this hath an ende with other miracles, but by the meanes of praier or fasting and praier to driue out Satan, or rather to intreate Christ (to whom all power is giuen in heauen and earth) to cast Sathan forth, is casting out of deuils no miracle. in the vsing of the meanes, be assured to preuail, for although the assurance is or may be greate in this case, yet we can not be sure that the acte. 14. 9. parte shal be deliuered, the meanes beinge vsed as is shewed before.

Secondly, yf this eiection of Satan by prayer wer miraculous the Satan being cast out of diuers by earnest praier to god, performed by *Tertullian Ciprian Chrysostome*, and others of the Lords people in those

times liuinge and ioyninge with them therein, a miracle was wrought if a miracle, miracles wear not ceased then, which all learned men knowe to be false, 2 yf a miracle, who wroughte those myracles? yf those auncient & learned fathers, why did others, yea oft times their wholl congregations ioyne with them in those miraculous workes, and not themselves without their helpe, doe the same as did the Apostles and others which had the guift of miracles: why did they not also by praier giue syghte to the blinde, heale the sicke, and doe other myracles? was ther euer any man hearde of, who indewed or guifted of God to worke one only kinde of miracle, and had no guifte or power to effect any other? yt is manefest the that for asmuch as thof fathers assist ed with others, did by praier cast diuills out of the bodies of men & it ther in did no miracle: that expulsiō of satā by praier is not miraculus or at least that Sathan may be so expelled and no miracle wroughte.

Thirdly, the expulsion of Sathan by praier, or fasting and praier is no miracle, because it is brought to passe by meanes ordained to that ende, euen the instant praiers of the seruantes of God, sometime long continued in humiliation of fasting, for what soeuer is brought to pass by meanes appoynted therunto is no miracle, though it be other wise and in it selfe neuer so wonderfull. for this is one thing among others, necessarily required in euery miracle, so as without the same it is non, that it be done and brought to passe without any sett and appoynted means of God therunto, as that learned & reuerent *Daneus* testifieth otherwise the number of miracles should growe to an infinit number: about those that here tofore weare taken to be such, and we shall haue many miracles dayly and continually wrought before our eyes, which all men will deny, for then shoulde the couersion of a man be a miracle (and so looke how many men weare conuerted, so many miracles shoulde be wrought) for it is a wonderful worke and not only about & besids nature, but against nature euen as it is to see, *the Wolfe dwell with the Lambe and the Leopard lye with the Kide, and the calfe and the Lynx, and the fatt beaste together, and a little childe to leade them*, yet not withstanding forasmuch as it is broughte to passe by an ordinarie meanes that God hath thearunto appointed euen the preachinge of the worde, it therefore ceaseth to be a miracle, for admit there were a man in *Turkey* or amonge the *Pagans* in the faith and that without al meanes it is certain that that mans conuersion was miraculus: and yt when one in the church is brought to the faith by the ministri of the word, his conuersion is not miraculus. That a child should be conceaued & so framed in the wombe of the mother as it is & after brought forth a liuinge creature, indewed with reason and vnderstandinge, is a thing greatly to be wondred at, yet forasmuch as the same is brought to pass by a meane ordained of God to that ende, no man counteth it a miracle

It is no miracle
that is done by
meanes.

Daneus opusc.
pag. 270. 1 c.

I say. 6. 7. 8.
Rom. 10. 8: 14
17:
1 cor 1: 18: 21
Eph. 4. 11: 12:

for then looke how many children weare borne, we shoulde haue so many miracles. but imagin a childe conceaued without the knowledg of man: as the conception of our Sauour was, then euery on wil grant such conception to be miraculus. The like may be saide of the continuance of mans life, man taking that foode which God hath therunto appoynted, if his life be continued and holde out from yeare to yeare there is none that wondreth at it. But if it weare possible that ani one shoulde liue without any sustenance at all that weare miraculus. So *Moses Elias & Christ* liuing but 40 daies, without eatig & drinckig ani thing, it was by miracle. The corn that groweth in our feildes, wherin of on grain cometh not onli mani, but also the eare & stalk, is an admirable thing, yet no man counteth that miraculus: and why, becaus god in nature hath so appointed it, that the meanes leading therunto first being vsed, as plowing & sowing ther should folow an haruest or increse of corn but if we shold behold a feild replenished with corne wher no plow cam, nor seed was cast, then wold the simplest plowmā that is, say, behold a miracle: thus we se on & the sam work miraculus & not miraculus a miracle whē it is effected without meanes no miracle whē it is don bi meāes. euē so it is, in this our presēt case, to cast out diuils without meāes, as *christ* & his *apostls* did, who onli spak & it was don comāded & they obaied is a miracle, but to cast forth deuils by a meāes ordaied of god to that end as praier & fastig, is no miracle at al. But it will be obiected that some outward thinges or actions, haue as meanes bene vsed in the working of sundry miracles. *Elijah*: & *Elisba* deuided *Iorden*, by smiting the waters with the Cloak of *Elijah*. The oyle was increased to the widow, by the meanes of the oyle in the pitcher. *Naaman* was sent to wash himselfe 7 times in *Iorden*, for the healing of his leprosie. Yee Christ himselfe somtimes vsed meanes in the great works he did: in the healing of on that was dumbe & deafe, it is said of him: that he put his fingers in his eares, & did spitt, & touched his tongue. and in the 9. of *Iohn* in giuing sight to him that was borne blind it is written. that he annoynted his eyes with claye, and sent him to wash them in the poole of *Siloam*. Hervnto I answer, that thes & such lik were vsed as signs: whervnto the Iewes were much acustomed: & happily to trie their faith therby, or to imprint the worke wrought more deepe lie in the myndes of the beholders, & those which were therby healed, or for some other purpose best knowne to the lord, & as they which vsed them saw them most profitable: & not as meanes seruing to the worke they were about, in which case they must necessarily haue bene vsed, so as without the same the miracle could not haue bene: for whē the Lord apointeth a thinge to come to pase by such or such meanes, the same meanes must be vsed, otherwise that thyng shall never be. Now I trust wee are farr from thinkyng. that without these outward things, the said great works, could not haue bene effected or wrought.

Exodus 34:28:
1 Kinges 19:8
Math 4:2.

the r^o obiection
to proue that
miracles we e
done by means

mark. 7.22: and
8: 23.

Anf:
2: kinges: 2: 8 14
20 21: & 3 15
& 4: 2: and 5 10
14.
The outwarde
things or actions
which somtimes
were vsed in the
working of mi-
racles were not
vsed as meanes,
but as signes,
when & accord-
ing as they saw
them profitable
for man.

2 kings. 5. 27.

vers. 33.

could not *Elisba*, if he had pleased, as well haue healed, *Naaman* of his leprosie, by his worde alone, as haue smitten, *Gehazi* his seruant therewith? yes verilie, he enioyned him then that *washing* in Iorden not as a meanes of curinge him, but therby to trie the faith of *Naaman* and was it not so triede therby that it was shaken, so as had it not bene for the counsell of his seruantes, he had gone into his cuntry backe againe a leaper as he came? the same is to be said much more of our Sauour Christe, and of the outwarde thinges he vsed in some of his miracles in the 7 of *Marke*, a deafe man is broughte to our Sauour Christ to be cured, wher it is saied that when he had taken him asyde som the multitude, *he put his fingers in his eares, and straight waies his eares were opened*, now it can not be denied, but that Christ coulde haue don that cure, if he had pleased, though he had nor moued a finger, yea by his very nod or beck, and admit that Christ in steade of puttinge his fingers into his eares, had only beckned vnto him, and that therby he had receiued his hearinge, woulde we saye that Iesus had vsed the said becke as a meanes to restore him his hearinge, or rather therby to haue made knowne to the partie & multitud, that his wil was, that he shold heare, and be healed of that his deafnes.

The like may be said of the former blinde man, that our Sauour in *anointing his eyes with clay*, and sending him to *Siloam* to *wash* them did not vse the same as a meanes to giue him his sight, and worke that miracle. but therby to tempt him and trye his faith, for thus throgh in fideliti he might haue reasoned, in himselfe, I thought he woulde presently haue giuen me my sight, by his diuine power. but I now perceiue it is otherwise as al his power, wherby it is saied he doth suche greate workes, com to this? that mine eyes must be annointed and that with clay, which if I had my sight, would rather put it out then helpe to restore sighte to the blinde? and must I washe also, and that in the poole of *Siloam* before I can see? what vertue hathe that water aboue other waters? are not other waters, and is not the water of the poole of *Bethesda* as good as that of *Siloam*? may I not wash in some other water & haue my sight as well as in that of *Siloam*? I will not washe for this cause: thus to proue his faith, and partly also therby to proue the faith of others, the Lord Iesus in curinge him annointed his eyes with claye and sent him to *Siloam*, and did not this as a meanes effectual through his blessinge, to helpe him to his sight to the same end he put his fingers into the eares of the deafe and vsed also somtimes spittle in restoringe sighte vnto the blynde and speache to the dumbe, for what in reason, or in nature is more vnlikelie to effect so great a worke then a little spittle? most excellently therfore therby did Christ Iesus try the faith of men: and not vse the same to the ende it shoulde be a meanes

mark 7. 33. and 8. 23.

to effect that he was workinge, and yet I knowe and forgett not, that god can, and often doth bringe most mightie thinges to passe, by small and weake meanes.

And wher it is said that Christ prayed in the raising vp of *Lazarus* and *Peter* in restoringe *Tabitha* to life, we are to vnderstand that they did not this, as a sett and apointed meanes leadinge thervnto: (which is also to be vnderstood of others prayinge in the like case:) For then without prayer the miracles could not haue bene wrought, which we must be farr from imagining: but in regard of the people which were present, as they saw it profitable for them and this is exprslye noted by our Sauour, for it is said, that he prayed *because of the people that stood by, that they might beleue that his father had sent him.* Peter also by his prayinge would haue the people more fully vnderstand then they could by the charge he commonly vsed, that that he did, was not by his godlines or power, but by the power of him one whom he called. It is to be obserued also: that howsoeuer they vsed some short prayer before, to the end asorlayde, yet when they came to the doinge of the worke, they did not supplicate: but commaund such a thinge to be done, as hauing power and authoritie thervnto. (the one from his father, the other from christ.) *Lazarus come forth: Tabitha arise:* and it was so. But in our case we continued still in intrating and beseechyng the Lord: who in his good time was plased to doe accordyng to that wee desired: whereby we witnessed vnto men, that we haue receiued no guift or power to cast out diuils, as the Apostles had, and that we doe no miracle, but only desier Christ sittinge at the right hand of his Father, to haue compassion vpon the partie in misserie, and accordyng to his promise to helpe him: which was neuer held for myracle in the Church of God. The which if we had taken vpon vs to doe, then we would not haue desired the assistance of any Minister, or priuat person therein, nether would we alwaies haue made intercession to christ, in the behalfe of the person afflicted: But if not at the first, yet at length, whē it came to the point of deliuerance, we would haue charged & commaunded the euill spirit in the name of Iesus Christ to haue gone out, which is so far from vs and our practise, that wee condemne the same holdinge it vnlawful to be vsed of any in these dayes, except God should raise vp some extraordinarie, which must be also in the founding or planting of a church and not in a church established, and such as hath receved the ghospel as ours hath, for. howsoeuer the Lord hath no where sayd that ther shalbe no more miracles or miracle workers and therefore is at libertie in this case. yet if we wel consider of the ende of miracles, and why the lorde added them to his worde, euen to get intertainmente to his ghospel amonge the Gentiles which other-

John. 11. 41.

2 objection

Christ and peter
with others prai
ed in doing my
acles.

Actes. 9. 40.

1 kings 18. 36.

37. & 2. 4. 33

Actes 28:8:

wife

wife being foolish (not in it selfe but in the corrupt iudgment of men) would neuer haue bene receiued by them and withall remember that which we wel knowe, that it is alreedy beleued in, by the Gentills, we may therby well coniecture: yea in a manner assure our selues, that miracles haue an ende, especially in a church established, wherin also we are confirmed, by the long time in which for the reason afore said they haue bene wantinge.

vers 13.
obiection, 3.
the apostles vsed
oyle as a
meanes in the
healinge of the
sicke.

In the 6 of Marke. it is saide that the Apostles *anoynted many that were sick with oyle and healed them.*

I answer: and returne this vpon him that obiection it thus, yf in the working of any miracles there were meanes vsed: then vndoubtedly in the curing of those sicke persons which by the Apostles were anoynted by oyle and so healeed: for what was there vsed in miracles, which in al reason was more likly to be a meanes then that oyle and the anoynting of the sicke therewith? and yet all learned men against the papists and their extreame vnction agree in this, that the same was only a signe or ceremonie which the Apostles vsed in there miraculous healing of men: none saye that it was a meanes to effect the saide worke or cure, for then in truth it should haue bene no other then a medicin and by consequent their healing naturall and not miraculous: yf then that oyle vsed by the Apostles in the doying of some miracles, was no meanes: but only a signe, by the consent of al deuines: much lesse was the clay spittle or any such like thinge vsed by Christ or the Prophets in som of their miracles a means therof, but only a sign wherunto that people of the Iewes were much accustomed.

obiection, we see
others are not
cured of there
supernaturall diseases
by prayer
and fasting.

mark. 9. 29.

The counsell I
haue giuen to
such as I haue
seene bewitched,
and in their
bodies greatly
afflicted by sathan
beyng without them.

But admit that herein I weare deceiued, & that this expelling of sathan by praier and fasting is a miracle. as well as that by word or commaunde, performed by Christ and his Apostles. yet that maketh not against me (my error herin excepted) nor the counsell I gaue or what soeuer I did, so long as it is certaine that the aforesaide persons weare possessed or other wise afflicted: and that in eyther of those cases it is: not only lawful to humble our selues by praier and fasting: but also a dewtie and worshipec in such case and time to be perfourmed to God yf any demaund why we can not cure other supernaturall diseases by this spirituall medicine as such whome we save are bewitched, that is afflicted in ther bodies through the mallice of a witch by her familer spirit, I answer: that if we had the like scripture for the curinge of them by praier and fasting, as we haue for the healing of those Sathan possessed, then we would not doubt: but that they also by the saied meane might be helped as wel as the other. yet notwithstanding we counsel all thus afflicted: to be often and dilligent in vsing this holy exercise for how shall we preuaile against Sathan and remoue that hand of his
wher

wherwith God doth smite vs, but by earnest prayer vnto God? Is there any other meane or way to heale such, as by Phisicke, or helpe to be had from any creature? no verily: except we will goe to the Deuill and request him to spare vs now, and be good to our bodies for the present, and vpon that condition be contented, that hereafter he take his fill both of body and soule: as many (in effect) doe, seing then ease to such: can noe otherwise be had but by prayer, lett them in any case praye, and neuer faint nor giue over, vntill they haue receiued a comfortable answere from the Lord. and seing none for a temporall iudgment haue more cause to be humbled then they, for asmuch as god hath sent an euill spirit, that vile creature of his, most malicious also and cruell towards man, to smitt & whyp them with: & that fasting is a meane ordained of God to humble vs, and further the humbling & afflicting of mans soule. who should fast if not these by fasting then and prayer, let these seeke the remouing of the heauie hand of god which lyeth vpon them, & otherwise will not be remoued, but to there further hurt. and if this they obtaine not therby, yet ther labour & seruice they performed to god shall not be in vaine. for besids they receiue comfort theirby in the discharge of that deuty they owe to God, who when he layeth affliction vpon any, doth therby call & as it were summon them *vnto weeping & mourning, to baldnes & girding with sackcloth*: they shall also obtaine this therby, that the said affliction shall be sanctified vnto them, & made meanes of much good to their soules: so as though in their outward man, I meane in their bodies, they be stil afflicted, it in their inner man they shall be renewed daylie more & more: which of the two benefits that com by the exercise of humiliatio is the better, though we rather desier the other, deliuerace from the present misery, because of the greife it carieth with it. But suppose, that herein also I were deceiued, and that theris no such ordinance of christ as I affirme, & that fasting & prayer is not a medicine appoynted of god, & in mercy left to his church, for the healing of those which are possessed: yet seing we are commaunded to *resist the diuill*, not only his temptations, but also his persō. (for so did christ Iesus our example. *auoid satan*, saith he) & so not only tempting, but also possessing: & haue also a promis that we resisting, the diuill *will or shall flee*. seing also (as Peter telleth vs) we must *resist strong in the faith*. for asmuch as the enemy is strong, euen a principality & power: & the way to strengthe & stablish our weake & wauering faith, is prayer & fasting: who seeth not that ther was good & iust cause to take vp this said holy exercise, & sufficient in scripture to warrant the same? Indeed the scriptures are directed to them that are set vpon by satan, but it that leteth not but that others also in a fellow feelinge of their miseries, as being members of the same body with them, might & ought by way of help and assistance ioyn with them therin.

Leuit. 23. 29
1 kings. 21. 27
29.
1 sa. 22. 5, 12,
1 Timo. 4. 5,

1 sa. 22. 5, 12.
1 Tim. 4. 5,

heb. 12. 11,

James 4. 7,
math. 4. 10:
1 Peter, 5. 9.
ephe. 1. 16.

in the fightings we haue with our bodely enemies one brother wil be sure to fight with and for another, especially if he see him ouermatched, and in daunger to be hurte, and shall not brethrea in Christe in the spirituall fight with the enemies of there soules and saluation do as much in the like case. But be it further granted, not only that prayer and fasting is no such means as I affirme: but also that non of the aforesayd perions were possessed, yet ther is notwithstanding sufficient to iustifie the aduise I gaue, and the worke of our handes, becaus it is euidente that they weare vexed by Satan, yf not with in them (as we verely beleu and constantly affirme) yet by some externall operation of his, or at least weare otherwise afflicted, if not so, that the hande or iudgmente of God (I saye) was one way or other vpon them, it cane not be denied. Now when God sendeth any iudgment therby he *call eth* men, and therein secretly commandeth them to fast and praye as is plaine by *Isa 22* and the 1 *chap* of *Ioell* praier also and fastinge is the only meanes to remoue the hand of god from of vs, if that shal seeme good in the eies of the Lord, as apeareth by the 2 of *Ioell*, and by the praise of the church in all ages, and the fruyt or successe therof, for the people of God in the daye of their affliction, contynually betoke them selues therunto. and the same prospered and preuailed mighteli with God, as may appeare by the testimonies of scripture quoted in the margente. Herupon it followeth that it was not only lawfnll for the aforesaid afflicted persons, and vs also being requested and that instantly in a ioynt-feling of their miserie to take that course we did, but also our bounden dewty (being especially present with them) and that wee coule not but aduise and doe as wee did if from the harte we desired their delyuerance from the said iudgment of God, so that this if ther wear nothings els besides, doth sufficiently iustifie and warrant, our counsellinge of them to humble and cast downe themselves before the Lord vnder his mighti hand, and to seeke reconciliation and attonment with the almightie by prayer and fastinge, who by this strange plague of his, did testifie to ther faces that he was angry with them, and our ioyning with them in the said exercise of humiliation.

To conclude and inferr somthinge of the premises, and so to procede to the 3 parte of this treatis, yf it be true not only that men in these last dayes may be possessed with Deuills and dyspossessed and that praier and fasting be meanes appoynted by God, for the dispossessing of them but also that the 7 in *Lankasbeire* and *William Somers* with the other two viz. *Darling* & *Katherin Wright* were in deed possessed and being so, dispossessed by the finger of God: in that they wer healed by the meanes which Christ Iesus hath sanctified to that end as is made manifest by the premises, then iudge (good Christian reader

vers. 13.

vers 14.

vers. 18. 19. 20.

Judges. 20. 26.
and 3 6.

1 samuell. 7. 6.

7. 10. 11.

2 chro. 20. 3.

15. 22.

Ezr. 8. 23.

Est. 3 13. & 4. 3

16. and 5. 2.

Jon. 3 4 5. 10.

Neh. 1. 4. & 2 6.

Act. 12. 6. 7. 12.

der) whether they in the generall doe not erre who hold that men can not now be possessed: and those also which grauntinge that: deny that me can now be dispossessed. & whether they likewise be not faultie in the particuler, which not only deny: but can not with any patience endure to heare of the possession & dispossession of the persons aforesaid & rather then that shalbe admitted, will by all means possible, contend for a most vaine and impossible thing: I meane that *Somers* and *Darling* and *Kath Wright* were counterfeits, & I there Instructor: Thereby also intimating to all men, that the 7 in *Lancashire* were such, & as it were desiring the world so to iudge of them. but yet they let them alone, least happely they should, be ouerwhelmed by them, or rather by the truth it selfe: well howsoeuer all men will not receiue this truth, and acknowledging the worke of God, giue the Lorde the glorie and prayse which is due to him for the same, and endeouour to profit and make there right vse of it, which is a thinge rather to be wished, then looked for: yet some few doe and wil for *wisdom* shal be iustified of her children.

Heere followeth the thyrd Part.

OF THE VSE THAT EVERY ONE IS TO MAKE OF THESE WORKES OF GOD.

Wee haue manifestly proued that these persons we speake of, were possessed with deuils: and that they were dispossessed by prayer & fasting. Now lest all this should be to vs in vaine, (which God forbid:) It remaineth that we consider of the fruite, and profite which we may and ought to make to our selues thereof. For as in the ordinarie workes of God, yf we only looke and gaze vpon them without making any further vse of the same, and doe not withall: behold & consider the invisible things of God, as his power, wisdom Iustice, mercye, our beholding of them is in vaine to vs: and not onely so, but wee theirby also take the Lordes name in vaine: even so shall it goe with vs, yf in this extraordinarie worke of God, we looke onely vpon it, as some new and strange thing, without any further proceeding to profite theirby. Yea if we be bound by the lawe of God: to profite and receiue good by euery ordinarie worke of the Lord, much more by that which is extraordinarie: for an extraordinarie worke calleth for an extraordinarie vse, and it is adouble sinne to faile therein.

ROMANES 1. 19.

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Romanes 1.10.

The vse we are to make of this extraordinarie worke either concerneth the glorie of God and the stirring of vs vp to magnifie his great name, or the benefit of man, and good he may receiue thereby

This work serueth to the glory of God and setting forth of the same: for herein are to be seene the iustice of God.

the power of God,

the mercy of God,

marke 3, 29,

the wisdom, & immutabilitie of God,
acts 4. 13,
1 cor 1: 27:

the fidelitie of God,
marke, 9, 29,

First herein as in a glasse wee may beholde the iustice of god in punishing or correctinge sinne, wherby the Lorde teacheth vs to take heed of sinninge against him, least either the same or a worse thinge come vnto vs.

Secondly we see the omnipotencie and power of God in the power and strength of the deuill which God permitteth him to exercise against sinners 2 in subduing those principalities and powers Satan I meane, treading him vnder his feet: yea vnder the feet of his seruants. who then that is wise, will serue the Lord in feare and trembling.

Thirdly, the mercye of God is to be seene in this worke in deliuering them, and that at the humble intreatie of others in there behalfe, they being disabled by satan to supplicate for themselves. This being well considered magnifieth greatly the mercie and compassion of the Lorde. vwho can chuse but loue him because of his mercies? and why should any dispaire of his mercie seinge he is so ready to shew mercie euen at the intreatie of others. How much more when man shall supplicat for himselfe. This vse Christ Iesus him selfe maketh in saying to the man whom he had dispossessed: *goe shew how the Lorde hath had compassion on thee.*

Fourthly, wee maye here beholde the wisdom & immutabilitie of God as being the same who neuer changeth. In that (as he hath bene allwayes accustomed to doe) he brought this rare & great worke to passe by smalle and weake meanes, base and contemptible men, yea such as be vile and odious in the eyes of the world. That thereby the power of God might be the better seene: man in his wisdom be confounded and the name of God the better prayseed. In a word that he which reioycesth in the behalfe of this worke, might not reioyce in man but in the Lord. To him therefore to whom of right it belongeth, be the prayse and glory of this worke ascribed.

Fifthly, The faithfulness of God in the performance of his promyse offereth it selfe here to our consideration. These wordes *this kind goeth not out, but by prayer & fasting*: secretly containe in them this promise, that if any be possessed & we in the humilitie of our souls by fasting, will intreate the Lord to cast the spirit out, he will doe it for vs and deliuer the partie from beinge any further vexed by Satan, This the Lord hath promised, the accomplismente wherof we haue seene with our eies let vs herby learne to trust to the least and most close & secret promise God hath made vs in his worde: and save in our harts, and with our tounge: *God is not as man that he should lye & be vnfaithfull*

full: neither as the sonne of man that he should repent, and not performe that he hath promised. Hath he said and shall he not doe it? and hath he spoken, and shall he not accomplish it? Hath he promised and will he not performe it? And thus much breisly concerning the glory of God declared in this worke: now followe the severall vses concerning man, and the profite he otherwise is to make hereof.

Nomb. 23. 19.
Rom 3. 3. 4.

First, this great and wonderfull worke of the lord serueth to *convincke* and *stope the mouths of the papistes*, who as they are alwayes boasting of their miracles, and vpbraiding vs with the same: so espetially with this miracle of theirs, (as they terme it) of casting out of diuils, wher-vpon it hath come to passe, that some of this bragging generation in *Staffordshire* in the time of *Th. Darlinge* his possession, as also in *Lancashire* in the time of the possession of those 7. there, haue broken forth into these and such like wordes of challenge: *Let vs see one of your ministers cast out these diuils: If we might bring a prest, wee are sure he could doe it.*

1 It serueth to
convincke the
papists, touch-
inge of the pow-
er they only hau
in there church
to cast forth deu-
ils.

And in a booke lately written by one of their side, wherein some of there exorcists and prests pretend to haue dispossessed 3. here in England, I read these wordes: Now (saith the authour) let me see whether they protestants can avouch any such thing to be done in their congregations. And in another place thus: they protestants haue smale meanes to make triall, whether ther be any possessed among them or no: lesse iudgement to discern the case, and much lesse remedie (yf any such be found) other then to bind, beate, & send them to Bedlem if the be poore, or to begg their linings if they haue any. And in theire annotationes of the *Rhemes* testament, vpon these words of they disciples to Christ, why could not wee cast him out? they gyue this note. *Noe marcruill yf they exorcistes of the Catholicke Church which haue power to cast out Deuilles, yet doe it not allwayes when they will, and many times with much adoe: whereas they Apostles hauing receiued this power before ouer vnclane spirites, yet here could not cast them out. But as for heritickes they can neuer doe it, nor any true myracle, to confirme their false faith.*

vpon mathew
17. 19.

Thus wee see they doe not only deny that Deuilles are so vsu-allye cast out by vs, as it is with them: but which is more, most per-emptorilye they affirme, that wee (whom they terme heritickes) can neuer doe it, spetiallye to confirme our false faith.

To passe by the dispossessiones of others: even of late yeares, which might fitly be here objected against them: what say they to the dispossession of *Kath. Wright*, of *Tho. Darling*, & finally of they other 8. persons wee haue so largely intreated off? That they were all possessed of vnclane spirits, and that the same were cast out of them, i. hath alrea-

Thyr. de Doem.
cap. 33. sect. 5

act. 8.
Mark. 16. 17.

act. 10.
cap. 35. sect. 4

die bene so evedentlye sheewed and confirmed: by reason out of the scriptures, that neither papist, nor athist, can without blushing gaynsay the same. And that those whom they call heritickes, were the instruments the Lord vsed therein, it is also most manifest. How then say they *Rhemists*, that heretickes can neuer cast out diuils. But (to examine the truth of this their annotation a litle further) be that granted which they papistes so much contend for, viz. That their *Exorcists* only haue power to driue out diuils, & that we are to weake thervnto: yet why doe they challenge an equall power herein with the Apostles, as is plaine by this their glosse, if it be well considered of: yet least I should be thought to mistake or slaunder them, I will set downe *Thyrens* his wordes concerning this poynt. Speaking of the power to cast out diuils which was giue by Christ, & to whom it was giuen, he saith thus: *Docent sacrae literae omnibus fidelibus tc. the holy scriptures teach, that the power ouer vnclen spirits was communicated to al beleuers but yet cheifly to the Apostles and disciples of christ, and a litle after he addeth. this power which was giuen to the Apostles died not with the Apostles but remaned in the ages followinge, for it doth not appertaine to the Apostles onely, that which is sayd. these signs shal followe them which beleue. in my name they shal cast out diuills, this speache of Christ comprehendeth all beleuers, this authoritie giuen by Christ shal continue so longe as ther shal be any which professe the faith of Christ. and againe in the ende of the same chapiter he hath these wordes in our times also in the church of Christ amouge the Catholicks this power is, & the very same which at the first was giuen by christ to his disciples and continued in the ages followinge. And not much after he saith: But Christs power ouer vnclen spirits, although in the beginning it was communicated cheifly to the Apostles, yet notwithstanding wholly to all beleuers: and such only are they, if you will beleue them.*

Truly it was not possible for them thus palpably to erre, yf the god of this world had not blinded their eyes. They say, that in their church only, theris power to cast forth diuils, and out of it non, which if no other way, yet by experience is knowne to be false. But to lett this passe, what can be more false and absurd then that which this *Iesuiticall Doctor* addeth, that they haue the same power and authoritie ouer wicked spirits that the Apostles had, that the same is committed and giuen to them now by Christ, which sometimes he gaue to the Apostles? we haue alreadie hard out of the holy scriptures, that Christ did giue and commit vnto his Apostles, such authoritie ouer all diuils, as by vertue ther of they no sooner spake, but they spirits went out of men: they noe sooner commaunded, but forthwith they departed: yea sometimes before and without so much as their commaund, as by the *kerchises and bandkerchises*: which were caried from *Pauls body*.

act. 19. 12.

yf now the papists or there *Exorcists* haue the same authoritie ou-
 uer vncleane spirits with the *Apostles* how cometh it to passe that hau-
 ing among them some daylie possessed: they shew not forth the same
 power, and with a word cause the spirits immediatly to goe out: and
 that the deuils are no more subdued vnto them? they commaund the
 wicked spirits inde d being in men to goe forth of them as the apostles
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 eyther doe or maye know that the deuill goeth out at his best leasure
 And hereof as they haue experience daylie among themselves, so the
 same was lately seene in some of there dispossessiōs in *England*: as may
 appear by the same booke lately written by a great clarke of their fact-
 ion and copied out by one *M. Robert Barends* now prisoner in the *Kings*
Bench, for notwithstanding there was one of there *Exorcistes* busied a-
 bout that worthy worke, and to assist him 3 preists: and that they did
 not onely adiure and commaund the spirites in the name of Iesus
 as the Apostles also did (and namely amonge many other things) to
 tell them how longe they had bene in the partie which was in one of
 them, *iust two yeares*, and how many there were of them which were
 in the same person, *iust two thousand*: likewise what were their names,
 which were *Hoberdi-Dance, Lusti Jolly-Ienkin, Lusti-Dicke, &c.* lustie
 companions I warant you euerye one, the like wherto wee read not
 of the Apostles: but had besids their sacrifice of masse, their B. Sacra-
 ment of the aulter, with many other things applyed to they possessed
 parties giuyng them hallowed bread, drinke, signinge them with the
 signe of the crosse, applyinge holy relickes, as the bones of *S. Erian, S.*
Campion, putting one the partie possessed holy e garments (all which
 are according to *Thyrcus* his direction) with more of this kind, which
 they Apostles neuer vsed: yet notwithstandinge all these helps aboue
 the Apostles, and their equall authoritie to theres, they commaund-
 ing from day today, & from time to time, ivery stubbornly the diuill
 disobeyed them and their authoritie, and went out (happelie) at his
 owne leasure: caryinge himsele in the meane season very fauclie to-
 wards them, being men of such authoritie: telling them that they were
 traitors, &c. as appeareth by their said storie.

the exorcists
 contented
 themselves with
 these names as
 if without all
 doubt they were
 so called indeed
 and no maruile
 they beinge of
 this mind as it
 should seeme,
 that the spirites
 beinge adured
 dare not lie to
 them, yf this
 treatise of there
 which is so care-
 fully written
 from hand to
 hand, were in
 the hands of
 all men I am
 perswaded that
 nothing which
 the will of man
 could deuise,
 would make
 their exorcising
 of spirits ridicu-
 lous & odious
 as it would.

And lest any should take exception against the dispossessiō I
 speake of, we must knowe that by all their bookes written of this Ar-
 gument, and namlye *Mengus* his *fuga Daemonum* it doth plainly ap-
 peare, that vsually they are a day or rather daies, exorcizing, adiurige
 charming, againe and againe, and performinge the worthy rites and
 Ceremenies (wherof we shall by and by heare) before the deuill will
 be pleased to goe out. Yea this no papist, who herein vnderstandeth
 any thinge, can or will deny. which beinge so, it should even hereby
 seeme

Mengus

seeme that they haue no such authoritie ouer spirits as the Apostles had, and that the Leuils are not in any such subiection vnto them, as they were to the Apostles. Agayne, yf they haue, *eandem illam potestatem*, the very same power ouer deuills which was by Christ giuen to his disciples, as they affirme wherby they worke this miracle dayly. how cometh it to passe that they doe not ordinarilie (for extraordinarie as they say so it may be they doe in their lying wonders, wrought by the effectual workinge of Satan) as well worke other miracles as that? restore sight to the blind: speach to the dumb, heale the sick and raise vp the deade? For these were ioyned together in the same commission, as is expressely noted by 3 Euangelistes Iesus (it is sayd) called his twelue disciples vnto him, and gaue them power against vncleane spirites to cast them out, and to heale euery sicknesse and euery disease. And againe a litle after he saith vnto them: heale the sicke, cleane the leapers, raise vp the dead, cast out the deuills, wherby it appeareth that Christ hath coupled and inseperably ioyned these thinges together. so as whosoever shall haue the same power with the Apostles to cast out deuills, that is with a worde, shall also haue power with a worde to heale diseases and raise vp the dead. yea who can be so deuouide of reason as to doubt thereof if withal he remember, that to cast out deuills is of miracles the greatest: as appeareth by that speach of the 70 Disciples, *Lord, euen the Deuills are subdued vnto vs through thy name*, as if they had saide Lord by vertue of that power which thou hast giuen vs, wee haue not onely healed the sicke made the blinde to see, raised vp the deade, and done other great workes, but that also which is aboue and surpasseth them all: wee haue cast the Deuills out of men wherby we see that they are subiect vnto vs. This consydered, who seeth not, that forasmuch as neither their exorcists, preists nor any other in the popish church, haue the same power with the Apostles, by their anoyntinge to make the sicke whole, to make the halt to goe, the blinde to see, the deafe to heare the dumbe to speake to raise vp they dead &c, that therefore also they haue not the same power, with them to cast out Deuills.

And where the Iesuite, affirmeth that, *al beleuers haue the same power ouer wicked spirits with the Apostles*, yf it be so: why doe not euery one of ther beleuers exercise that power when occasiō is offered, but only ther exorcistes agayn, were this so, all the faithful shold haue power also to worke othere miraclis, as appeareth by the premises. Now I thinke Thyrens will not saye, that euery beleuer hath power to worke miracles, considering that of S Paule *are all doers of miracles? haue all the giftes of healinge?* The which if he graunt, then must he lykwise confesse, that all beleuers haue not the same power to cast out deuills with the Apostles. But saith he, *sacra litera docent omnibus fidelibus* &c. the holy scrip

2 thess. 2. 9.

math 10. 1. 8.

mark 3. 15.

Luk. 9. 1.

Luk. 10. 17

1 cor. 12. 29.

de Demo, 2ap

33. sect. 5.

rurs teach this, for it is written: *Signa eos qui crediderint, hæc sequen-*
tur et, these signes shal follow them which beleue, in my name they shal
cast out deuils. If this scripture comprehend al beleuers. and the power
 here giuen shal continue, as long as there shal be any to professe the faith of
 christ as the Iesuit affirmeth: then shal all euery beleuer haue likewise the
 gitte of tongues, and be able without studie to vnderstand & speake
 any language, and power also to worke miracles: for it is not only said marke 16.17.
 of these beleuers, that *in Christes name they shal cast out Deuills:* but be-
 sides, that *they shal speake with newe tongus, and shal take away serpents*
and if they shal drinke any deadly thinge, it shal not hurt them. they shal
laye there handes on the sicke, and they shal recover: but this latter is false
 as the Iesuit himselve must needs confesse, and is euident also by the a
 foresaid place of scripture (*doe al speake with tongus?*) and therefore the
 first also, wee are not then to take those wordes, *them that beleue* so ge-
 nerally: and to vnderstand therby al them which haue sayth in Christ
 as this Doctor doth, but more strightly of those only which were in-
 dewed with the miraculous faith: which gift & number of beleuers co-
 tinued in the church but for a time, vntill the gospell and doctrine of act. 17.18, 19
 Christ crucified, which was to the *Gentils* both a new and foolish doc- 20.32:
 trine, had got among them intertainment. 1 cor. 1.23.

But to retorne to the *Rhemists* former glosse. It is there to be obser-
 ued also, that they accounte there casting forth of deuills for a mira-
 cle. and why so I praye you, seeinge by their own confession their *Ex-*
orcists cast them out by the meane of fasting & praier, besides sundrie
 toyes & fooleries of their own coyning they add therunto. Are you
 that stand so much vpon your miracles, building as it were your faith
 and religion thereon; ignorant herein: that it is no miracle, be the
 worke neuer so wonderfull, which is done by an ordinarie meanes ap-
 pointed of God therto? If hetherto you haue bene ignorant hereof,
 disdain not to learne it now at the length, out of that hath bene said
 before in this behalfe

eyther in the
 same page, or in
 theire annotati-
 ons vpon
 marke 9.

Yf it should be granted, that to dispossesse deuills by the meanes
 of praier and fasting is a miracle: and that you only haue power as
 to worke other miracles, so to cast forth deuils: yet why affirme you
 so confidently, that *hereticks can neuer doe any miracle* (you meane I
 am sure such as yours are) *to confirme there false faith?* is it not plain by
 the 13 of *Deut.* that false Prophets may and shal worke miracles, and
 that to the ende to bringe men from the true worshipe of God to I-
 dolatrie, and therefore to confirme there false faith and religion? *If there*
arise among you (saith Moses) a Prophet or a dreamer of dreams, and giue
thee a signe or wonder 2 and the sign and the wonder which he hath told
thee com to passe, saying, let vs go after other Gods, which thou hast not know-

marke, 13, 22.
math, 7, 22,
math, 24, 27,

chap, 2, 2.

in & let vs serue them: 3 thou shalt not harken vnto the wordes of the Prophet. but that prophet or that dreamer of dreams shalbe slaine, because he hath spoken (and giuen his signes and wonders) to turne you away from the Lord your God, to thrust thee out of the way, wherein the Lord thy God commanded thee to walke. And Christ doth foretell vs, that before his comming to iudgment, there shal arise false Christs, & false prophets and shal shew signes and wonders, or as Mathew saith great signs & wonders. And that they should worke these miracles to confirme their false & antichristian faith appeareth by the wordes following. to deceiue (saith Christ) yf it were possible the very elect. As it he had said: great miracles shal fallie Christs and false prophets worke before the last day that so they maye confirme their false and antichristian doctrine and make semblance that they are true & of God, therby to perswad men to be leue the same, & so deceiue them, euen the very electe if it could be. Yea in the 2 epistle to the Thessalonians it is sett downe for a marke to knowe & discerne Antichrist by that his comminge is with all power, and signes and lying wonders: and that this he should doe to confirme his false faith appeareth by the wordes followinge. where it is sayde that he should doe these miracles in al decciuablenes of vniuersal wickednes: and againe God shal send them strong delusions that they should beleue lies that is, lying & false doctrine. the very same with this we reade in the 13 of the reuel, where the beast which came out of the earth meaninge antichrist is said to do great wonders so that he made fier to come downe from heauen on the earth in the sight of men & deceiued them that dwel on the earth by the signs which were permitted him to doe. How then say the Romanists and with what truth that hereticks to confirme their false faith can neuer doe any miracle: that false prophets & false Christs are hereticks, that I knowe you wil not denye: that Moses in the law, and Christ in the gospell speaketh of such true miracles as you doe, & such it is cleare, you by these wordes meane, it is most sure.

And here by the way what cause hath the church of Rome thus to vaunt of the miracles wrought in her: alledging the same as a mightie confirmation of the truth of her doctrine and some singuler priuiledge bestowed vpon her? surely no more then the roge hath cause to bragg of the hole in his eare, or the theife of his burnt hande. For as the e be certaine and infallible signes of a rogue and these: so miracles wrought by satan (and such are the papists miracles) are a most certaine and infallible marke of the aduersarie to Christ, whom wee call Antichrist. As he then is rather out of his witts, the in his right mind, that beinge for his theft burnt in the hande, will boast therof: so had not Sathan bewytched that whore of Rome, and depriued her of her iudgmente and vnderstandinge, shee woulde neuer boast of her miracles

racles: considering they make much against her: euen to wytnesse that their Pope is that Antichrist which shoulde come, and their religion false and Antichristian. And where you intimate here, and els where affirme, that howsoever hereticks may happely be able, to worke miracles to some other ende as to *confirm some article of the faith*, or truth of God wherein they agree with you: yet not to *confirm their false faith* therby, that you see will not auaille you: consideringe that the former testimonies of scripture, directlye in expresse wordes (as wee haue heard) affirme and teach the contrarye.

Rhem. test. vpon
on marke. 9. 38.

Howsoever then heriticks can not proue their false and erroneous doctrines by the scriptures, yet they may worke miracles to confirme the same. wherby it is euident, that whilest they papistes stand and contend for the priuiledg of dispossessinge of vncleane spirits, the which they arrogate to themselues as pecularly belonging vnto them, and denye to all others: they shewe themselues in the meane season to be possessed with a foule spirit of error.

And howsoever *Thyrcus* hath likewise this aforsaide addition saying, *nunquam ab hominum corporibus et. heriticks shall neuer be able to expell diuils out of the bodies of men, whensoever and as often as euer they shall assay it, to confirme their doctrine which they professe*: yet by the, argument he presently addeth, he seemeth to proue the generall without any such restraint. For first saith he, *Signa eos, qui crediderint et.* These signs shall followe them which beleue: In my name they shall cast out diuiles. But heriticks are not in the number of beleuers: therefore they are not able to driue away deuills, by any power of Christ communicated vnto them. a second argument is, we neuer read them to haue expelled deuils. And a third is, It is reported in histories that they haue often bene deluded when they haue gone about to caste out deuills. wherby it is cleare that they denye to vs, all expulsion of deuils to what end soeuer and meane that if at any time in our church spirites be cast out of some, it is by the power of Sathan: as appeareth in the end of the saide chapter.

Thyrcus de Dæ
mon. cap. 40,
sect. 4.

These thinges well considered, who seeth not that they mightilye freind the papistes, and strengthen them in this grosse error and brage of theirs, which contend for the counterfeitinge of *Somers, Darling, K. Wright*, & confidently deny the 7. in *Lancashire*, to haue bene eyther dispossessed, or yet possessed with deuils? doe not such doe them as great apleasure therein as possible men can? and giue them occasion to sport themselues about our dispossession of deuils, as *Thyrcus* doth full sweetly concerning *Luthers* dispossessing? may not they with some face of honestie and truth, publishe in their writings, that our former possessed persons did meerlie counterfeite apossession, and were not

de Dæmon. cap
40. sect. 6.

possessed, much lesse dispossessed? seeing the same is openlye mayntained amonge vs, euen in our Courts, and that by great *Prelats*, one of the persones possessed (I meane *Th. Darling*) imprisoned, and such as gou vied in the dispossessing of them, suspended, imprisoned along time, there also vied more strightlye then other prisoners: then felons, murderers, trators in a worde so handled and dealt with as notable deceiuers and malefactors. wheras on the other side, had wee acknowledged this worke of God wrought diuers times, and vpon sundrie perions amonge vs, and laboured withall to haue manifested the truth therof, instead of obscuring it, as in deuty we ought. then would vndoubtedlie the papistes haue herein bene ashamed and confounded in themselues, for the greate vauntes and arrogant bragges they haue here about in many of their books, giuen out & scatterd.

But seeinge the *Romanists* glory so much in the dispossessing of deuils, let us a litle examine the same, and see whether it be altogether with them, as they beare the world in hand it is. wher they muist first knowe that it is not denied or doubted off by vs, but graunted, that by their exorcists & exorcising the possessed, among them haue ease and deliuerance from the euill spirits formerlie vexing and possessing them: but the doubt and question is, whether the cast and driue out Sathan. For my owne parte I will not denye, but that a true deliuerance of the possessed may be in the papacie. For whē I consider that possession with Deuiles is a temporall Iudgment, And that the humiliation of *Ahab* an Idolater, a man also that *had sould himselfe to worke wickednes*, preuailed so farr with the Lord, to spare him and his sonne concerninge the temporall Iudgment, which the Lord had before threatned and pronounced by his prophet to bringe vpon him and his posteritie: I cannot see why the like humiliation performed by a papistes an Idolater, may not obtaine the like, I meane a corporall blessinge of the Lord, or the remouing of a temporall Iudgment. Yet notwithstanding, when on the other side I turne my eye to the meanes they vse, I cannot but thinke, that when their possessed are helped, they spirites are not cast out, but of themselues goe forth, as seruinge greatly for their owne advantage, and vpholdinge of there kingdome of darknes amongst them. But what are the meanes they vse in the dispossessing of euill spirites? even these as appeareth by

1 king. 22, 29.

Thyreus de Do
mon. cap. 41. 42

Thyreus. First, the *Inuocation of the name of Iesus*: wherby he doth not meaine Inuocation or praier, but the often mentioninge of the name *Christ*, specially *Iesus*. which bare name is greivous to the diuill, and bath great power in it saith he. 2. the vse of holy relicks. 3. vsing the signe of the crisse. 4. the vse of consecrat things, as holy water, hallowed salt, bread, drinke et. 5. exorcismes. Now how can one imagine that these or any of them

them should be of force to expell Sathan, seeinge they are not onely such as weare not appoynted of God theirvnto, but also in his worde condemned, as offensive to his maiestie, and vnlawfull at all to be vsed, and are besides in themselves most vaine, and such as in the vsinge wherof the deuill cannot but take pleasure, As touchinge the 4. First meaines here specified, I doubt not but that all men of sound Iudgment will with one consent and voice saye with me, that they cannot possible be effectuall to driue out Sathan, howsoever they may (peraduenture) serue to intise him out. The question then is of the Fylte, their *exorcismes*, which is also the cheife, & that which they most trust vnto, and relye vpon.

To passe by the vnlawfulnes of their adiuringe the spirits, in that they haue no such giuste nor authoritie ouer vncleane spirites giuen them, as the Apostles had, (from whom they fetch it,) as hath bene shewed, and also the vnlawfulnes of the continual speach or communication which with the diuils they haue when they exorcize: contrarie to the practise of the* holy Apostle, yea of Christ Iesus himselfe, who when the diuill speake, bad him* *bold his peace, and com out of him.* To passe by these I say, and not to alledg them aginst their exorcizinge: I affirme that there *exorcismes* are so palpable impious, vaine, foolish, and ridiculous, that it cannot be imagined that theirby, the diuils are, or cannot be compelled to goe out of men. And that euerye on may be the better assured hereof, I will sett downe the titles of sundrie of their adiurations in there *Exorcismes*, euery of which conteineth the summe or effect of the whole adiuration following. and therefore must nedes be sutable to these, yea nothing but the same set downe at large and in more wordes.

Mat. 16, 18.

marke, 1. 25.

Luk. 4. 35, 41.

Hic Exorcista ponat manum sacram super caput vexati, ect.

Hic aspergatur aqua benedicta super obsessum. etc.

Here let the exorcist lay his holy hand of the head of the possessed, and when he hath tied the stole to the necke of the possessed with 3. knottes say, etc.

Here let holy water be sprinkled vpon the possessed.

Here let him say certaine gosselles, with his handes vpon the head of the possessed.

Here let the exorcist commaund the diuils, that with their knees bowed, & head, they worshipec the holy trinitie, thrice, smiting the footstoole or ground with their head, without hurting the possessed. which beinge done, let him beginne to adiuure them. And whersoeuer in the exorcismes he shall find the signe of the crosse he must alwayes signe the possided in the forehead.

Here let him aske their proper names, ct. yf he will nor answer, or refuse to obey, let the exorcist with very sharpe wordes, commaundments, and adiurations iterated, require obedience: threatninge to thrust him downe into

Mengus fuga
Dæmonum
103. etc.

hell, presently vpon his going forth of the body.

Here must the exorcist anger the diuils as much as he can with reproches, iniuries, all which with greife the indure.

Here let the Exor. compell the diuils to goe out, but if they will not obay, let him write their names, and their fellowes in alike scroule of paper, & burne them in fier that is blessed, For these things are very greuous vnto them: be cause the are to their shame, and to put them in mind of hell fier.

Here yf the spirit will not obay, take fier & brimstone being both blessed & halowed, and cause the possessed will be, nil be, to beheld in the smoake ouer the said fire & brimstone vntil he tell you the truth in all things which are needfull for the deliuerance of the possessed.

Here let the Exor. goe about to knowe their names, and the properties of the diuils which are in the body possessed.

Here why or for what cause they doe not depart.

Here demandaund for what cause the did enter in.

Here if they will not goe out, put rue into the nostrils of the possessed.

Here let the Exor. indenuour to get out the truth from the diuill possessing, as well by an oath, as by seuerer threats.

Here let the Exor. learne of them, with what words they are most torment- ed, that so he may the better knowe to apply fit remedies against them.

Here let the Exor. aske the proper names of the diuils. yf so be that he can not know them, let him giue them scornfull names, which are most greuous to the diuils.

Here mocke them with reuilinges, Iniuries, and the remembrance of thire saluation.

they will smoak
the deuill forth,
but they will
haue him out.

Here demandaund how the diuils may thence be expelled by the power of God. and if they will not tell the truth, make a* smoake of stinking thinges.

Here let him put salt into water in the forme of a crosse, sayinge.

He that thinketh that by the aforesaid rites and ceremonies satan can be expelled: as by burning thir names in halloved fier, by houlding the possessed in the smok ouer fyer and brimston bring blessed & the rest of those we haue hearde, and such others. He I say that thus thinketh and is so ignorante and sottishe or brutish in his vnderstandinge, lett him be so still, neither will any thinge auaille with him, and to the rest who see the vnspeakable follye and vanitie of them, it is needlesse to say any thinge more. I will therefore leaue the Papists, and proceed to some other vse.

e a vse teach-
h vs, how wee
ay know yf
be possessed.

For a seconde vse, we haue here to informe our iudgment in the discerning of the p^ossessed If we desier to knowe whether such a on whom we suspecte to be possessed, be so or not: we haue before in the reporte and handlinge of this worke, to satisfie vs therin. For giue me a man of whose possession you doubt, and if it be so with him that he is greuof
lye

ly vexed, and often times and that on the sudden, by fits, or at certain times, and yet not hurt thereby, though he offer much violence vnto himselfe: and doe that which in reason and nature should greatly hurt him. but is as wel presently after as before the fitt: speaking in his said fyttis (yf he vse any speache at all) he knoweth not what, nor can afterwards cal to minde, and vteringe some times such speeches as sauour not of the spirit of man, but excellently sute and agre with the nature of a wicked spirite: who gnasheth also sometimes with his teeth, walloweth, someth, is oft cast into fier, and water: and sheweth in some of his fits extraordinarie and supernatural strength, and knowledg: then in such case you haue not so much man, as the scriptur & God him self who can not deceiue you, resoluinge your doubt, and pronouncinge him possessed with an vnclen spirit. But if it go not thus for the most parte (though not altogether) with your suspected partie, then iudge you otherwise, and free him of the suspicion therof.

Besids if the parttie be troubled with strange sightes and visions, yf in his fits he haue in his belly very strange and supernaturall swellings. yf som times his armes and legs be as stiffe, inflexible & heauie as iron. his body as heauie as so much leade: his mouth drawen awrye to his eare: his tounge thrust strangly out: or retorted backward speakinge so, or at least without that instrument of speache or lippes, with his mouth wide open. yf his eyes stare fearefully his face sett behinde his bones thrust out and into their proper ioynts: yf he be deprived of his senses, now seinge now blynde. now hearinge nowe deafe: yf he be ordinary in his fits without feeling: also som times speechlesse som times likewise eating and drinkeinge vn satiably, at other times takinge no foode at all for certaine dayes together, and yf other such strange accidents besides and against nature fall out, wherof we haue heard at large. Then forasmuch as in experience these things haue bene seene in those which were possessed, you may thereby be further confirmed in his possession.

Thirdly out of the premises, we are to learne *what to do in case we see one possessed* what counsell & aduise to giue when any such thing shal fall out, that for the curinge of this vnnaturall or rather supernaturall disease: for it cometh not from nature, but somthinge els, euen a supernaturall power within on, I meane the diuill, no herbes, potions, or other naturall medicins must be vsed or applied, which God hath appointed for diseases of another kind, but the supernatural medicine of praier. and if that preuail not for the curinge of the partie thus diseased, we must tak another of the sam kind, but more soueraigne, which is fasting & praier: and thereby we doubt not but that the patient shall be healed, yf God hath appoynted that the partie so diseased shall recouer

the 3. vse to instruct vs, concerninge the meanes of dis possession.

couer: as certainly as one sick of a natural disease by the applyinge of the best medicine: Because it is the meanes or medicine which the Lorde himselfe the best phisition hath ordayned therunto.

Fourthly, *The baits Satan ordinarily vseth to catch men with, are here to be obserued by the way: which eyther are some faire promises, or feareful threats.* To *Euah* he said, * *eate, and your eys shall be opened, & yee shall be as gods, knowing good and euill.* and hereby was *Euah* snared, as appeareth by verse 6. And to *Christ* he said, * *All these will I giue thee, if thou wilt fall downe, and worshipe me.* One the other side to *Cain* he suggested, *that his punishment was greater, then he could beare.* And to *Iudas*, *that he had sinned so greiuouslye in betrayinge innocent bloud,* that it could not be pardoned, wherupon he went and * *hanged himselfe.*

Thus he delt with these possessed persons, making them faire promises of siluer, gould, &c. so that he might enter, and threatninge to destroy them yf they woulde not consente: and after this manner he dealeth with vs all in the temptatiōs wherwith he continually assaulteth vs: sometimes yea vsually settinge before our eyes the pleasure of that sinne he intiseth vs vnto: yf that will not serue his turne, (as for the most part it doth) then goeth he another waye to worke, by callinge to our remembrance our sinnes past, aggrauating them euery waye he possiblye can: as by the innumerable multitude of them, the greatnes of them, in that they haue bene committed against God so greate and worthy a person. after knowledge. yea after some repentance and vowes made to God to the contrary, and by other such like circumstances. of these baits let vs in the feare of God, and loue of our owne soules take heede: for as these children yf they had giue their consente vpon the perswasion of the spirits, vndoubtedly they had entred into them, and possessed them corporally: so sureli if Satan thus assaltinge vs, we yeelde and giue assente vnto him, he then entereth into vs and possesseth vs spiri- tually for marke what is sayd of *Iudas: the Denill put in the hart of Iudas to betraye Christ* there is Sathans suggestion, and that this motion might the rather preuaille, together withall (no doubt) he set before him (beinge couetous) the rewarde woulde be gyuen him for the same: also, how acceptable a thing yet woulde be to the scribes and Pharisees, who were the cheife amonge the Iewes and there gouernors. and what great fauour and grace he shoulde thereby obtaine at thire hands: and the pleasure of both these. *Iudas* considered of these things, and in the ende (beinge alured by these baits) resolved to betraye Christ Iesus. and there it is sayd *Satan entred into him.* And thus as it is a more common, so it is a worse kinde of possession, then this, of the childrens, and not so easely and quicklie cured: Let vs therefore so much the more beware of it, and of giuinge

wee are here to
make the baits
wherby the de-
uill vsually
catcheth vs, that
so wee may the
better auoide
them.

gen. 3. 5.

ma. h. 4. 10.

gen. 4. 13.

math. 27. 4. 5.

Iohn. 13. 2.

Iohn 13. 27.

giuinge consent to Satans tempting, wherby only it is compassed. for let Satan tempt neuer so much and often, yet if we yelde not to his temptations, but as Christ did, by the word resist them, he can not enter. For beinge resisted as saith Iames **he will flee*. This also is shadowed out vnto vs, and to be seene in this worke of God, for the spirits beinge resisted and not consented vnto, they after a while gaue place and vanished away.

“math. 4. 4.
Iames, 4. 7

here is the subteltie of the deuill to be obserued.

gen. 3. 4. 9

Iohn. 14. 10
Luk. 4. 5.

Iohn. 12. 13.
2 cor. 4. 4

eph. 2. 2.
heb. 1. 2.
1 cor. 3. 22, 23.
Tit. 3. 3.

Reu. 6. 21, 22

And here not vnfitly we may remember the lyinge and deceit of the deuill, he bare the aboue named possessed persons in hande, a litle after there dispossession, that if they would consente vnto him in that he desired, he would giue them what they coulde desire. *silver, gould, &c.* in abundanc: and made as it were a tender therof, vnto them. On the other side, yf they denied him his request, he would then surely destroye them. Now who seeth not that Satan herein did but lye & deceiue: for though in appearance, yet in truth there was neyther *silver* nor *gold* *silkes* nor *veluet*, and hath a bone of any of them since that time bene broken? or so much as an heare of, one of there heades perished? no verely. Thus he Lyed vnto and cozened our Grandmother *Euah* makinge her beleue, that **shee should not die at all* and that if she did eate of the forbidden fruite, she shoulde be equall with god and of as greate knowledge and vnderstandinge as he. In like manner he lyed to our blessed Sauour, and would therby haue deceiued him, if it had layen in his power, but *he had nought in him*, VWhen he had shewed *Iesus* all the kingdomes of the worlde in the twinkeling of an eye, he sayd vnto him: *all this prouer will I giue the, and the glori of the for that is deliuered vnto me, and to whom soeuer I will, I giue it. If thou therefore wilt worship me: they shall be all thine.* wherein the Deuill lyed: for though he be **prince* and *God of this world*, becaus the greatest part of this world, yea all the worlde, a lyttle flocke excepted, are ruled by him, and as his subiects doe homage vnto him, *being the children of disobedience*: yet hath he not of his owne so much as a pile of grasse for Christ is **heire of the world*. In lyke sorte he dealeth contynually with vs, alwayes lyinge and cogging vnto vs: tellinge vs *“this pleasure will come by this sinne and this pleasure by that sinne, therby entising vs to commit that sinne, wherein he doth nothing but lye and deceiue for oftentimes when a man hath comitted the sinne, he is frustrated and disapoynted of the pleasure he sett before him, and wher by he was drawen vnto that sinne: as Absolom went without the pleasures of a kingdom, which Satan had tickled him with, and promised vpon hisurtection against his father. So all the theifes which vpon their haue ben apprehended & hanged, but if he be not, yet the fruit hereof will be death.* In that pleasure the harte eyther is or

Prou. 14, 12, 13
Reuel. 12, 9. and
20, 23
Rom. 7, 11.

Pet. 5, 8:

wee are to ob-
serue the great
diligence satan
vseth to recouer
vs beinge snat-
ched our of his
hands therby to
ptouoke vs to
vse the like for
our defence a-
gainst him.

math 12:43.

peter.

hath cause to be sorowfull, because **the end of that mirth is heauinesse.* So that stil he dealeth craftely with vs and like a cozener and *"deceaiuer"* as he is, S Paull saith of himselfe. that **sinne deceued him:* & therby *flew him* the same may be as fitly and truly saide of the Diuill, that by his subtilti he deceiueth and enticeth vs to the committinge of sine and therby slayeth vs. Seinge then it is so, let vs beware of Satan his intiments, and labour to spie out his deceite in the sinne he perswadeth vs vnto, let vs neither be inticed with his vaine alurements, nor terrified with his threats: so shall we together with the sinne, escape the deuouringe and destruction, he therin meerlye intendeth and aymeth at.

Fiftly, here is shadowed out vnto vs *the greate diligence satan vseth to recouer such as be once deliuered out of his power.* ffor presently after his eiection out of those in *Lancysbire* and their delyuerie out of his handes, he was so eger and busie about them, that for a time we (that then lay in the howse where they were) could neither eate without interruption, nor scant take our rest, and no dilligence day nor night, (saue that he stayed some tims for his best oportunitie) nor yet meanes was wantinge, vntill he had recouered *Somers.* The reason why he did so for a litle season only, and hath not continued his solycitinge them in that manner vntill this day, and so forward: is not through any sloughfulness in him, or for wante of any will or desire in him, as though he regarded not greatly the inhabitinge and vexinge of man in his bodye specially them out of whome he hath bene cast, for the contrary is euident by *"holv scripture.* but because the time of his returninge in that manner & fencible molestinge of them out of whom he hath bene cast, is limmited and set downe vnto him, which he may not passe, If Satan so diligent (all the time arotted vnto him) in compassinge an entrance into the body: and will he vse no diligence and take no paines, for the winedinge of himselfe into the soules of men? yes verily. yea by howe much more he desyreth the tormentinge of the bodie and soule of man in hell for euer, then the vexinge of him in his body in this pre sent life for a litle season, which is more then I can expresse: by so much more desyreth he the possessinge of mans soule and continuance therein, which leadeth thervnto, aboue the corporall possession. how frequent then and dilligent, is he in tempringe or mouinge of vs to euill al the time graunted vnto him of God to that end, which is duringe our lyfe? Can his dilligence and watchfulness be expressed, or the manifold assaltes and times wher in he so salteth vs be reckoned vp? no verly. And this the worde of God leth vs a lytle more plainly, when it saith, **the Dewill our aduer* a *roaringe Lyon walketh about, seeking whom he may deuour*

he walketh about vs, yea as the Lyon after his pray. The Lorde sayd
somtime vnto Satan *whence comest thou? from compassinge the earth* (said
he) *to & fro, and from walking in it.* Vherfoeuer then we are whilest
we remaine vpon earth, Satan compasseth vs, and besetteth vs on eue
ry side, that he may wounde vs when and where he seeth vs naked
and vnarmed, and as thus he doth with all men, so spetially with those
he hath lost, and haue bene taken out of his possession, whether corpo
rall or spiritual: on them he rageth, & someth, against them he is stark
mad, to recouer them he will brynge out al his packe of subtilties. Si
mon Simon said our Sauour *Satan hath desired you: to winne you as* Iob. 1. 7.
wheate. And we be once disciples, espetially if we be of the Apostles
sucessors, though not Apostles, then Satan putteth vp his request vn
to God that he may haue the siftinge of vs. Thus we see what the de
uill our aduerfariie doth for his parte: what care what watchfulnes
what dilligence, what paines he taketh to bringe vs to destruction, &
will not we indeuour the like to preferue our selues from the same? Is
Satan continually assalting vs (which is shadowed out vnto vs in this
worke of God) and will not we continuoally resist, (seeinge ** resisted he*
will flie? when Peter telleth vs of the dilligence and nature of this our
aduarfariie, he therupon inferreth this, ** be sober thefore and watch.* By
how much more malicious, strong, cruell, subtle, and watchfull to take
vs at advantage the enemy is: by so much the more had we neede to
be circumspect and watchfull, that the enemy gett no advantage. All
men had need day and night to watch and praye, lest they enter into
tentation, ** euer resistinge stronge in the faith, and neuer consenting,*
no not in hart, for then ** we giue place to the diuill* but espetially and
about others, they who haue bene deliuered out of the power and
possession of Sathan: and translated into the kingdome of God, and
Christ Iesus.

Sixtly, Hereby we may perceiue *whervnto they diuils are natural
ly giuen: or caried by the instinct of their nature now corrupted,* euen to
blasphemie against God, to swareyng, lyiuge, vncleannes, deceit, and
generally to all manner of iniquity: which accordeth excellently with
that is said of them in holy scripture, and the titles giuen them their:
where they are tearmed blasphemous spirits, ** lying spirits, * vncleane*
*spirits, * subtle spirits,* (in that the deuill is called the old serpent) and
** wicked spirits.* 1 And this, because they are therunto giuen, & whol
ly caried of themselves by there nature. 2. because of the effect and
operation they worke in men, sturring vp and temptinge them to
and all other sinnes continually, and bringing them daily forth
children of disobeience. And hereby we may easilye knowe
we belonge, and whose children we are, whether we be the

6. we may here
by partly know
the nature of
the diuill, and
therewith whe
ther we be his
children.

Reuel. 2. 9.
Iohn 8. 4.
math 12. 43.
mark 5. 2. 8. 13.
Reuel. 12. 9. and
20. 2. 3. 19.
act 19. 12. 13.
eph. 2. 2.

Lev. 11. 44. &
19. 1. & 20. 7.
1 pet. 1. 16.
1 Iohn. 1. 7. & 2.
29. & 4. 7. 8. 16.
math 5. 44. 45.
48.

Iohn 8. 41. 44.
1 Iohn. 3. 8.
Iohn. 8. 38.

2 pet. 1. 4.

Rom. 8. 14.
Rom. 8. 1. 2. 5.
9. 10. 11. 13.

sonnes of God, or the children of the diuill. For doth not nature it selfe teach vs, that their is a certaine similitude & liknes betwene the the father and the child? and this is not onlye true of the naturall father & child, but much more true of the spirituall father & his child, as appeareth by the holy scripture. And therefore it is that this speach is so often vsed by the Lord himselfe: * *be ye holy for I am holy. And that S. Iohn saith, * If ye knowe that he is righteous, knowe ye that he which doth righteously, is borne of him. And againe * God is light. If then we walk in the light, as he is in the light; we haue fellowship with the father, & with his sonne Iesus Christ, and againe, * euery on that loueth, is borne of God, & knoweth God. for God is loue. And Christ saith, * loue your enemies, doe good to them that hate you, that ye may be the children of your father that is in heuen: for he maketh his sunne to rise on the euill, and the good, and sendeth raine on the iust and vniust. And presently after, ye shal be perfite as your father which is in heuen is perfite. And on ther side, concerninge the other spirituall father. It was to this purpose to some of his children, said somtimes by our sauour Christ: ye doe the workes of your father: ye are (therefore) of your father the diuill, and the lust of your father ye will doe, because also of this Iohn saith: * he that committeth sinne is of the Deuill: and why? for the Deuill sinneth from the beginning. Both these our Sauour teacheth in twoo wordes: I speake that which I haue sene with my father, and ye doe that which ye haue sene with your father: intimatinge this for the reason therof, that so it is & otherwise can not be: Becaus the spirituall childe followeth and can not but followe the disposition of the spirituall father: so as looke how the father is affected and giuen, whether it be God or the Deuill, even so is the childe and must nedes be: because beinge a childe he is partaker of his fathers nature, whether it be diuine or diuillish? and otherewite he is no child: and therefore beinge of the selfesame nature, they must nedes be affected alike: so as what and whom the one loueth, hateth &c. the other will doe so likewise. Here vpon it necessarily and ineuitably foloweth, that as they are the sonnes of God, who as God (infinitely) so they (accordinge to there measure) are holy, righteous: in the light: in loue, yea louinge there enemies, and doinge good to them which hate them et. struinge also dayly to be more holy, righteous et, that so they might be perfecte, as is there heauenly father: As such I saye which haue this image: similitude and stampe of God set vpon them and shininge in all there speaches: actions and thoughts: are the children of God: yea all such: and none but such: becaus of his child only he bestoweth this spirit: that is these giftsof the spirit: as to that of the Apostle * as many as are led by the spirit of C the sonnet of God, so as they deceiue them selues: which w*

Spirit of god and Christ to lead them into the holy and righteous waies of God: are yet notwithstandinge perswaded that God is there father: & they his children: euen so they who in there speeches: actions and thoughts represent the diuill and haue his stompe or image vpon them, beinge together with him giuen to blasphemie, swearing: lyinge. vncleanes: deceite in a worde to the committing of sine are the children of the deuill: & haue him for their father: & they doe greatly deceiue themselves which doinge the same works with the deuill, and beinge ruled by his spirit: do neuertheles hope that god is their father. eph. 2, 8.

Let every one of vs then compare our selues with another, and seriouſlie examine our selues and consider whom wee are most like, whom in our workes we most reſemble, God, or the diuill: for certain lye to him we belong to whom we are likeſt, and he is our father.

But here you muſt not ſo take me, as though I ment that whoſo-uer maketh a lye, vſeth an oath, commiteth any vncleanes, at any time deceiueſh his neighbour in bargainning, is the child of the diuill. God forbid. For *Noah, Lot, David, and Peter* ſinned greuouſly againſt God and yet were his children: and there are amongſt vs no doubt which haue there ſlippes, and falles, and yet are Gods children. It is not then the committinge of a ſinne, although it be a hainous ſinne, which argueth the child of the Deuill: But the *ſeruing of ſinne and obeying it in the luſts thereof*. when ſathan ſtirreth vp in man a luſt after lying, ſwear-Rom. 4, 14, 16,
ring, adultery, deceipt, and other tranſgreſſions of the lawe: and hee 2. pet. 2, 19,
forthwith willingly and very readily falleth to put the ſame in praſtiſe Rom 9, 12.
and thus not only once or twice, but vſually *doth the workes of the deuill* ſuch a one ſaith *chriſt, is of his father the deuill*. And yet howſoeuer the fallinge into ſome haynous tranſgreſſion, prooueth not one to be the child of the diuill, yet ſuch ſliffe or fall giueth the child of God iuſt Iohn 8, 41.
cauſe not only of weeping, but with *Peter* *to weepe bitterly*. In that he after ſo great grace receiued. (euen the ſpirit of God, I meane the ſpi-
rit of adoption, and ſanctification, * which God beſtoweth vpon his children only) ſhall ſo highly offend him, who hath bene ſo good and Luk 22, 62,
gratious vnto him: recompencing him with euill, for his vnſpeakable gal: 4, 6.
good, and therby alſo greatly diſhoneringe God, and *cauſing* his ho- Rom. 8, 14, 15:
ly name to be blaſphemed and euill ſpoken off. Rom 2, 24.

Neither muſt any ſo vnderſtand me as though I ment, that all thoſe which are now the children, and vnder the power of the deuill, ſhould certainly goe vnto the deuill, and haue the lake which burneth with fire and brimſtone for their portion, and by conſequent all ſuch as are before deſcribed: For he who is the diuills child, and captiue vn-
to ſathan to day, may be to morrowe the ſonne of God, and deliuered out of that ſpirituall bondage: yea very ſure it is, that in his inwarde

2 Cor. 15, 17.

John, 1, 12:
act. 26, 18:
2 tim. 2, 26,

ephe. 2: 12, 19.
Reuel. 21, 2, 10.
Reuel. 21: 5: 27:
heb. 11: 10: 16:
Rom. 8: 18.

herein we may
behold how e-
uill minded the
deuill is to-
wards man.

and spirituall estate and condition this happie chaunge shall be, if he chaunge and alter his conditions, and * be a newe creature, so as olde thinges being passed away, all things become new with him; hauinge a new minde, and a new hart, (which is when he hath new thoughtes & new affection.) which will carry with them the body, & all the members thereof: and make them newe likewise: so as hee shall haue newe eyes: new eares: a new tongue: new hands &c: euery one of these and the rest of the members, according to his seuerall office or duty. performing newe: that is other and better thinges then in former tymes hee did: man chaunging or being thus changed: he is therewith translated from sathan vnto God & from being his child to be adopted into the number of the sonnes of god: hauing * this priuiledge and dignity bestowed vpon him in Christ: whome by faith he hath receaued: or as S. Paul saith he is turned from darknes into light & from the power of sathan (vnder which we are all by nature and vntil this turning be) vnto god: and elswhere to the same effect deliuered * out of the snare of the diuell of whom wee are taken prisoners to do his will: into the glorious liberty of the sonnes of god. So as henceforward he is no more a bondeslaue vnto sathan: & a stranger and forriner vnto god: & aliant from the common wealth of Israel: but one of the household of god: & a citizen with the saints: euen of the greate & holy City newe Ierusalem: into the which entreth none but these newe and holy creatures for whome only god the builder & maker thereof hath prepared it.

If any object: All the children of god shall certainly be saued according to that scripture: *If we be children we are also heires euen the heires of god and heires annexed with Christ:* therefore whosoever be the diuels children (and so they before described to be such) shall certainlye be damned I answer: that if man being the child of the diuel, could not possibly become the child of god, as he who is once the sonne or daughter of god, can neuer after be the child of the diuel: then the reason followed: and whosoever is the childe of the diuel should be condemned: but that being most false the other followeth not thereof at all. This then I affirme: that whosoever are the diuels children (which are all they who are giuen to blasphemy: swearing: lying: cursing: filthy communication: to speake euill of them which are in aucthority: to raylinge: flandering: to hatred especially of the brethren: to adultery: fornication: vncleannes: deceipt: defrauding one an other in bargayning: and other workes of the diuell: and continue therein: liuinge and dyinge such) shall indeede goe to the diuel their father: and with him inherite hell fyre prepared for the diuel & his angels.

Furthermore in obseruing the nature of the diuel we are to consider how best and etyb affected towards men. how in his nature he is who
ly

ly carryed to hate man: (for when he hath lost him he is not at quyet vntill he haue recouered him if it be possible) to torment him and to destroy him. Now who that is wise will not be afraid to fall into the handes of such a one or rather of god whose executioner the diuel is.

If the diuel deale thus with man being sent forth of god to chastice him for his amendment: How wil he intreat him when he shall fall vpon him to execute the vengeance to come: that is the punishment which in iustice is due vnto man, and answerable to all the dishonor he hath donne vpon earth to the lord of glory. If in the former case he cause such crying, gnashing of teeth, and tormenting as we haue heard: what crying, what gnashing of teeth, what tormenting shall there bee in the latter?

Thus we see what an agreement there is betwixt the word & worke of god, as comming both from the same author. and tendinge to the same end, euen to make men afraid to fall into the hands of the liuing God. They both teach the same thing, the one more obscurely, the other more plainly. VVhy now will not wee rather take forth this and such like lessons out of this work, and so make our vse & profit thereof: then impugne and deny the worke, as many of vs doe? when the lord knowing mans dulnes and backwardnes to learne, shall in regard thereof be content to instruct him not only by his word, but also by his worke (which sometime preuayleth a little with man when his word will not) and that man is so farr from being taught and instructed thereby, that he reiecteth such kind of instruction: wil the lorde or can he possibly take that in good part?

Seauently it serueth excellently to confound our *atheists*, whose say not only with the foole in their hart, that there is no god, but go som what further, affirming with their blasphemous mouthes out of that vnspcakable folly and brvtishnes of theirs, as Kinge *Pharaoh* their praedecessor did: *who is the lorde, that I should obey him?* These lusty gallants who will haue no heauen, nor hell, no god, nor diuel: what say they to this work of that god whome they deny? That there is a diuel, howe can they deny it seing the worke and effects of the diuell in and vpon the bodye of *Somers*: (to let the 7. in Lancashire and other goe) the running lumpes, his supernaturall strength, knowledge, wayght in his body and members thereof, his speaking without the instrumentes of speach, throwing into the fyer without beinge burnt, his lying as dead could as yce, his face and hands blacke: no breath comming fro him, and thus sometime by the space of an houre, with many more of this kynde, will inforc them to confesse the worke of the diuel and by consequent that there is a diuell, considering that these things can not possibly come either from nature, or be donne by art, and that som cause

hed. 10. 11:

This worke is of singular vse to confound the atheist.

plal. 14. 1:

Exod. 5: 28

of these effects there must needs bee, when they haue donne what they can, except they will leaue this matter vndecided: (wherevnto the diuel and the corruption of their nature will be ready to perswad them) they must in the ende say will they, nill they, and others also with them: that the said strange accidents and ympossible to be donne by man, came and were donne by the dyuel: there being no other cause to be found, and that *Somers* therein was a mere patient.

It is a most
shamfull and o-
dious thinge to
deny the matter
of fact.

For to deny the matter of fact, that these things were done or rather suffered by *Somers*, is plaine englishe to say, that the 17 persons which haue deposed the same are periured, and not only they, but about 13 more deposed after, in the whole about 30 wherof 7 be preachers: the which if some shamles body shoulde not spare to affirme yet that wil not helpe. seeinge there are hundreds more redy to auouch the same vpon the othes, and to be so forsworne as are the former, remember also that I deliuered to the commissioners a bill of about 60 Persons, who were redy to be deposed. A sufficient number (I thinke) for the prouinge of any cause, concerninge eyther, God or man. yf inoughe haue not witnesed this matter vpon their oathes: there are yet good store remaininge: yf they were but called therevnto: and in the meane season som credit would be giuen, to the bare affirmation of christians, or els it goeth amisse with all our *historiographers* and there bookes. yt is then a most shamfull & odious thing for man to call the matter of facte into question, especially consideringe the same hath ben done in our own land & in the midst of vs: so as we need not goe beyonde the seas for full inquirie into it, & the circumstances therof, as time, place, persons possessed others dealing in ther dispossession, and priuat christians witnessinge the same, the commissioners also at *Nottigham*: with whom or som of them, who list when he please may conferr: which are able to constraine a man to receiue this for a truth- yf reason can preuaile with him, neither do I doubt, but that other nations and kingdoms about vs, wil not only giue credite to the mater of facte, when they shall heare therof: and that the same hath ben witnessed vpon the othes of so many: but also receiue the possession and dispossession we so much gaynfave. Blushe then O *England* and be thou ashamed of this thy incredulitie, which is such as the like therof hath not ben redd or hearde of before, for others haue yet acknowledged the work which haue ben done in them, but thou hast not gone so farr, but denied the same.

In these straits whither wil the *Athists* turne him? must he not needs be cofounded in himselfe? or can it be otherwise but that the diuil is entred into him, and he spirituallly possessed with the deuill, if now he perceiue not that there is a deuill? As herby we may sentibly and pal-

palpable perceiue that there is a Deuill so as wee may in a manner grope him: euen so we may looke vpon and beholde the Lord himselfe in this worke, deliueringe the partie or parties from there most greuous vexation, & torments by Satan, vpon request first made vnto him by his seruants, accordyng to his owne appoyntment in this behalfe.

as this proneth
there is a deuill
so that there is
a god stronger
then he.

V When that cruel decree of *Haman* was gone forth for the destroying of the Iewes. *Mordecai* giuinge *Queene Hester* to vnderstande thereof, and withall vsinge dyuers reasons to perswade her to doe what lay in her according to her place for the preseruatiō of her people, the church of God: Amongest and after others, vseth one in these wordes. *who knoweth whether thou art com to the kyngdom for such a time?* As yf he had sayd, who knoweth whether the Lord hath therfore lyfted the up so highe, euen into the throne and seate of the kingdom that so thou might be a fitt meanes, for the deliuerance of the church from the affliction & danger it is in at this time? And did not he gesse well as apeareth by the stories? yes verily, for therby it is euident that God had therfore, and for no other cause exalted her from base and lowe degre, into the royall seate of A *Queene*, euen so saye I concerning this our present case, who knoweth whether God hath therfore sent a euill spirits into sundry *English* persons to vexe them in ther bodies, that therby he might confounde the. *Atheysts in England?* And eyther make them more inexcusable, or els bryng them to a better minde: wherof in dede there is small hope. For they whych can not be led (as it were by the hande) from the creatures to the creator, which will not heare neyther the workes of creation & administration, nor yet *Moses* the Prophets & Apostles tellinge them that there is a god suerly neither wil they be perswaded ther of, though a Deuill be sente from hell to preach the same vnto them. This I saye may well be that which god principally respected herein. For som spetial thinge no doubt there is mouyng the Lorde more at this tyme, then in former times, to sende deuils into men, yea into diuers. Is it not likely to be cause at this time him selfe is denyed, called into question whether he is, and hath any beinge: which in the time of our forefathers hath not bene or at the least not by so many, and with so high a hande as euen now and at this daye, May we not well therefore say: who knoweth whether God hath sent this strange iudgment for this time? that is, the sinne of this time? ther by himselfe reprobuing this sinne (as such as he can not endure) when man holdeth his peace.

Est. 4. 13. 14.

It is very liklie
that in these
dayes of athi-
sm, the lord
hath sent deuils
into men there-
by to confound
athisme.

Luk. 16. 31.

The 8 vse is, to
commend vnto
vs prayer & fast-
inge, & thereby
to prouke vs
thereto.

Eyghtly it commendeth the holy exercise of *fasting & prayer*, & *serueth to prouoke vs to a diligent practise thereof*: Is prayer and fastinge of force to cast out diuels: though they be principalities and powers.

Lev. 23, 27.
 Isa 22, 12.
 Joel. 1, 14. & 2.
 15, 16.
 Math. 6, 16, &
 2, 16

1 Sam. 7, 5, 6.
 30, 13, 14.

and shall not the same if it be vndertaken in the faith and obedience of god be auayleable, if not to remoue yet to sanctify and blesse what soeuer iudgment of god is vpon vs in generality, or any of vs in particular? If wee looke into the booke of god, besides that we shal finde a necessity of fasting and prayinge to ly vppon vs, when any iudgment of god is eyther present or imynent and ready to ouertake vs: in that wee are then in such a case commaunded to fast and pray and humble our soules: for our further encouragement to the performance of this dity and part of gods worship, wee shal there reade that not onely the people of god from time to time haue in al their afflictions taken this course and vsed this as a meanes for their good and deliuerance also from their affliction if so it should seeme good in the eyes of the lorde: but also that the same hath vsually preuayled so farr with god, as that thereby they haue obteyned deliuerance from ther praesent affliction. The *Philistims* hauing entered the *Israelytes* coastes: and inhabitinge the same: the children of *Israel* for remooual of that iudgment and recovery of their citties through the counsel of *Samuel* gathered themselves to *Mizpeh*, and then fasted and prayed for a day. The effect and fruit thereof was, that the lorde fought for them, from heauen: for it is said, *that the lord thundred with a greate thunder that day, vpon the Philistims, and scattered them: so as they were slayne before Israel: and that the philistims were brought so vnder, that they came no more agayne into the coasts of Israel.* In the 20. Chap. of the 2. booke of *Chron.* we reade of a great multitude of the children of *Moab*, *Amon*, and mount *Seir*, comminge against the *Israelites* with purpose (no doubt) to haue spoyled and destroyed them: therevpon *Iehoshaphat* the kinge proclaymed a fast throughout all *Iudah*: which was so blessed vnto them and praeuayled so mightely with god that euen in the same faste when they were all assembled together, the lorde sent his spirit vppon one *Iehazael* to comfort and assure them of their safety & deliuerance from their enemies, Thus saith the lord vnto you (said he) feare you not neyther be afraid, for this great multitude: for the battle is not yourres but gods. ye shall not neede to fight in this battle: stand stil moue not, neither be afraid to morrowe goe out against them and the lord be with you. And so it fel out after, for god sent such a spirit of discord amonge them, that they slew one an other, so as none escaped. Yea further it is saide that the feare of god was vpon all the kingdomes of the earth, when they had heard that the lorde had fought against the enemyes of *Israel*, So the kingdome of *Iehoshaphat* was quiet, and his god gaue him rest on euery side, Looke in the 8. of *Ezra* and there you shal finde, that those which retourned from the captiuity in *Babylon* with *Ezra*, being in great danger leaste they, their wiues & children should be destroyed of the enemy which

laye

laye in wayte for them in their way to Ierusalem: did therevpon betake themselves to this exercise, as the onely way and meanes for their safety, as appeareth by the speach of Ezra: *At the river* (saith he) *I proclaymed a fast that we might humble our selues before our god, and seeke of him a right way for vs and our children, and for all our substance: for I was ashamed to require of the king an armye and horsmen to helpe vs against the enemy in the way: and so indeede it proued: and a safer meanes then an army and horsmen: for it is said, that this fast beinge proclaymed, they fasted and b'fought: their god for this: and he was intreated of them. And in the 31. ver. it followeth, and the hand of our god was vpon vs and deliuered vs from the hand of the enemy, and of such as layde wayte by the way.* VVhen proude and enuious Hamman had obteyned of Ahasuerus that wicked decree, to kill destroy and roote out all the Iewes vpon such a day: it is said that not only Esther the Queene with her maides did fast: but that in euery prouince & place whither the kings charge and commission came, there was among the Iewes fasting wepinge, and mourning: and many lay in sackcloth & in ashes which humiliaion of theirs preuailed so farr with the lord as that thereby they did not only escape the execution of that bloudy decre. but also vpon the day appoynted thereto, tooke vengeance themselves vpon their enemies, and had Hamman hanged with his 10. sonnes. And that they vsed fasting and prayer was the meanes of the reuerling of that cruell decree and preuentinge of that feareful iudgmente of god which was ready to breake out against them: it appeareth by the speach of Esther Chap. 4. 16. The Niminites also we al knowe escaped the destruction that was thtreatned within 40. dayes to haue come vpon them, by the true fast they kept vnto the lord.

And as thus the people of god in al ages haue in the day of their aduersity assembled themselves in prayer and fastinge, and god hath greatly blessed the fastes which they haue in publique and in common kept together in their solemne and open assemblies. So and in lyke manner the seruants of of god haue in secret, and apart from others fasted and prayed, & god hath likewise greatly blessed the same vnto them: whither they humbled themselves before his maiesty for and because of some common calamity, either present vpon the church or imminent and hanging ouer it: or priuate affliction or want of some good thinge publike or priuate: which also is a kinde of misery. Thus Nehemyah vnderstan'ing that the Iewes which were in Ierusalem & in Iudah were in greate affliction and reproch and that the wall of Ierusalem was broken downe, and the gates thereof burnt with fier: fasted and prayed because thereof: which was so blessed vnto him & that people that by his meanes shortly after the walles and gates of Ierusalem were

Est. 3. 13.

Est. 4. 3. 16. and

5. 1. 3. 4. & chap

7. & 8. 9.

Ionah, 3. 4.

Neh. 3. 4. 11.

and 2. 4. 5.

Dan. 9. 3. 4. 20.

act 10. 30. 31. 32.

act 11. 14.

built vp and the Iewes deliuered from that great affliction & reproch they were in. I wil not stand here to speake of *Danyels* afflictinge his soule in prayer and fasting for himselte and his people, and to shewe how that his humiliation was blessed of god vnto him farr aboue that he desired and expected: but refer you to the 9. of his prophecy, wher that is set downe at large: Neither wil I vse many wordes about *Cornelius*, who praying and fasting had (as *Danyel* in the like case had before) an angell sent vnto him to assure him that his prayer was heard and come vp into remembrance before god: and to direct him to such a one (*Peter* by name) who when he was come, should not only resolute him of that doubt he was in concerning the *Messias*, whether he were come or no) as it should seeme, and for which cause it is probable hee then fasted: but also speake such wordes, as whereby both he & his house should be saued. Only this I wil giue an instance or example, (the better to prouoke vs hereto) where prayer with fasting hath praeuayled with god, when prayer without fasting would not priuaile: and it is in the 20. of *Iudges* where we reade that when the children of *Israel* had susteyned an ouerthrowe by the *Beniamytes* 22. thousand of them being slayne, they assembled themselues together because thereof in prayer: and after that they set their battle in array against the *Beniamites* the second day, but had an other discomfiture and ouerthrowe euen of 18. thousand all valyant men; wherevpon they assembled then in fasting and prayer: the fruite and successe whereof was this, that going out against *Beniamyn* the lord smote him before *Israell*: euen as he had said and promised them vpon the day of their fast, that on the morrowe he would deliuer them into their hands. That they fasted not on the first day of their assemblyng in the house of god, as they did on the second day, may appeare by comparing the 23. verse of the chapter with verse 26. for all that is said in the 23. is that they went vp and wept before the lord vnto the eueninge, but in the 26. verse we reade thus: then all the children of *Israell* went vp and all the people came also vnto the house of god: and wept and sate there before the lord, & fasted that day vnto the euening. Where we see it is expressly said of the latter day, that they fasted and not so of the former. Again by the conferringe of these it is playne, that the second dayes assembly was farr more generall and solemne and with longer continuance then the other: and such were their assemblies at fasts alwayes: for first it is said of the latter day that all the children of *Israel* went vp: and againe that all the people came vp to the house of god. 2. that they sate then before the lord, whereby is noted, there long continuance in that meetinge: neyther of which is sayde of the former day.

Neither is there cause why we should maruaile at this I meane that
the

the fasting and prayer of a faithful man or men, is so auayleable with god, that it wil as it were haue no nay: but euen then preuaile when prayer without it cannot: considering it is written, *that the prayer of the righteous auayleth much, if it be feruent*, and that fasting is a meanes to increase and continue feruency of spirit. 2. Consideringe the singuler promise god hath made herevnto, which he doth insinuate by the ty- tles or names he giueth to the day of fast, calling it *a day of reconcilia- tion, a day of attonement, the acceptable day of the Lorde*. whereby the Lord doth secretly signify and promise to so many of vs as shall exer- cise our selues herein, that howsoever before for our transgressions he hath bene angry and offended with vs, which also he hath testified to our faces either by laying some iudgment vpon vs, or threatninge so to doe, or by withholdinge some good thinge from vs, yet if heerein we wil exercise our selues aright, and keepe a true fast vnto the Lorde afflictinge our soules as well as our bodyes, rentinge not our garmen- tes, but our hartes, with compunction and sorrowe for our synnes weeping and mourning and making great lamentation ouer all the in- iquities whereby we haue dishonored god, and caused his holy name to be euil spoken of, & iustly prouoked him against vs, and to auenge himself vpon vs as he hath begonne: cryinge also vnto the Lorde in the name of Christ Iesus, for pardon and reconciliation: and withall turne vnto the Lorde with all our hartes, forsaking our euill wayes, and the wickednes that is in our handes: then and whensoever this we shall performe, notwithstanding his anger be kindled and broken out against vs, yet will he be reconciled, and at one with vs, accept of vs, and receaue vs into fauor, and giue vs that wee haue intreated him for, yf not aboue the same. 3. It is to be remembred, that this ho- ly exercise semeth greatlye to humble vs, and to make vs thinke and account vylie and basely of our selues, as dust and ashes, and most vn- worthy of the leaste of gods mercies: as partlye appeareth by that which heere followeth of *Ahab*. and may also be gathered by that it is so oft saide to the Iewes being assembled together vpon the 10. day of the 7. monueth, *ye shall humble your soules*, meaning thereby, that vpon that day they should fast and pray: and againe *every person that humbleth not himselfe that same day, shall euen be cutt of from his people*, which speech with the former being spoken not only to euery person in particuler, but also to those among them, who were to see this part of gods worship duly kept, it is thereby playne that the Lord ment by those wordes, that euery one who ioyned not with the people of god in fasting, *should be cut of from the people*: for how they stood in- wardly affected, for either humble or proude spirit, men neither colde nor yet were to iudge. Nowe why are these wordes of *humblinge our*

The reasoner why prayer and fasting is so auayleable with god.

the 1. reason. James 5. 16. the 2.

Lev. 23. 27. 28. and 16. 29. 30. Isa. 58. 5.

Isa. 2. 18. 19. the 3. reason.

Lev. 16. 29, 31. and chap. 23. 27, 29, 32. nomb. 29. 8.

chap. 8, 21:

pro. 3, 34:
Iam. 4, 6, 10.
1 pet. 5, 5, 6:

Iam. 4, 7, 8, .

the soule in this
case is humbled,
but it is corrupt
lye, as is shewed
after.
1 king. 21. 21.
22, 24.

pro. 15, 8.

ver. 27, 28, 29.

soules vsed by the spirit of god insteade of fasting, but because the humbling of our selues is both professed, indeuored, and furthered by fasting. And this is confirmed by that saying of Ezra, At the riuer by Abana I proclaymed a fast, that we might humble our selues before our god. And heerevpon it is that a fast is called (and that rightly) the exercise of humiliation: not only because we indeuor and professe therein the humbling & submitting of our selues to god. and vnder his hand but also for that it helpeth forward our humilyation. Seeinge nowe that fasting helpeth to humble vs, and that this subiecting & base account of our selues is a thing much pleasing vnto god, and greatly mouinge him to be gracious & fauorable vnto man: for saith the scripture god resisteth the proude, and giueth grace vnto the humble, agayne: humble your selues vnder the mighty hand of god that he may exalt you in due tie: cast downe your selues before the lord, and he will lifte you vp, & agayne, submyt your selues to god, drawe neere to god and he will drawe neere to you. As if it had bene saide, In humility and greate submission goe yee vnto god and aske that yee want and so god will come (as it were) vnto you, in giuing you that you desire & lack: it is no maruaile though the fastes of gods people preuayled mightely with god, and obteyne that or aboue that they desire: yea this humbling of our selues vnder the hande of god, is so pleasing vnto his diuine maiesty, and of that force with him: that the very shaddowe thereof euen a shrinking vnder the same hande or casting downe and humbling of the body without the truth therof in the soule, hath preuayled so farr with the lord that it hath procured a temporall benefit both to ones selfe & his posterity. Thus Ahab hauing this iudgmente denounced againste him by Elyah that the lord would bring euil vpon him, and take away his posterity, and cutt of from Ahab him that pissed againste the wall, so as the dogs should eate him of Ahab's stock, that dyed in the citty: and him that dyed in the feilds, should the fowles of the ayre eate: though hee was a most wicked man, one that souled himself to worke wickednes, and therefore could not humble himself aright before god: neither yett ioine to the outwarde and bodily exercise of fasting the inward and spiritual of prayer, so as might be accepted of god and auaille with him for the sacrifice of the wicked is an abomination vnto the lord, and the prayer of the righteous auaieth with him: yet notwithstanding humbling himself by fasting, he obteyned thereby thus much, that that euil came not vpon him nor yet of his sonne Ahaziah, for thus we reade when Ahab heard the former wordes, he rent his cleathes and put sackcloath vp on him, and fasted, and lay in sackcloath, and went softly: wherevpon the word of the lord came to Elyah saying, Seest thou how Ahab is humbled before mee? because hee submitteth himselfe before mee, I will not bringe that

that euill in his dayes but in his sonnes dayes will I bring euill vpon his house: where we see this giuen by the lorde himself for the reason why he would be good to *Ahab*. If then the bodily exercise of fasting, which profiteth but little, alone without prayer (for there is no mentiō of any prayer that *Ahab* made, and if he did it was but the sacrifice of fooles which the wise god abhorreth) auaille with god: how much more more wil the same preuaile with him when it is not onely ioyned with true but feruent prayer? And if the casting downe and humbling of the body or if of the soule, yet not for sinne but some temporall punishment of sinne: the rentinge of the cloathes, the lyinge downe in sackcloath and ashes, which is the fast the lorde hath not chosen, bee of force to pacifye the wrath of god at the leaste for a time and in parte and to procure some good to man: what will it doe when therevnto is adioyned the casting downe and humbling of the soule, the afflict- ing & rentinge of it, with sorrowe for sinne? Shall it not then be much more effectuall to pacify gods wrath though kindled or broken out against vs, and moue him to be good and gracious vnto vs? Moreouer if the performance of this outwarde and bodily seruice to god by sinners, his enemyes, be auayleable with the Lorde for their good much more shall the same preuaile when not only it, but also the in- warde and spirituall worship is performed by the righteous, the frēds and children of god: finally if these thinges apart, if the outward and bodely seruice alone: if feruent prayer alone if the true humbling & casting downe of man vnder the hande of god alone, be of power to preuaile with god: how much more shall these three when they doe meete together, as they doe in a true fast, be of force to preuaile with god to that end & purpose for which they are vsed?

1 tim. 4. 8.
eccl. 4. 17.

Isa 58. 5.

Thus we see that the fasting and prayer of the faithfull is mighty with god: and that as it is saide of *Iacob* wrestling with god: that hee would not let him goe vntil he had blessed him: so it may fitly and as tru lie, be saide hereof: that it wrestling as it were with the Lorde will ne uer let him alone vntil such time as he hath blessed the party or par- ties for whome it is vsed. VVhich well and dulye considered, what man is there fearinge god, and vnseynedlye desirous of the welfare of himselfe and the church of god, which will not apply himielfe to the practice thereof, when and as oft as god shall giue iuste occasion. Is there any euill of sinne or punishment, either vpon or towards vs, our husbandes, wyues, children. parentes, or the church of god, either doe we or it stande in neede of some good which we hunger & thirst after? then let vs humble our soules in fasting and prayer: for wee see that the same hauing bene vsed in the like case by the people of god, hath prospered & preuailed mightely with the Lord. yea if we be de-

gen. 32. 24. 26.

firs from the heart to be freed from the saide euil, or to obteyne the
 good is lacking: how can we but take vp and vse this holy exercise in
 such a case considering it is the best and surest meanes that god him-
 selfe hath ordeyned to such ende and durpose. No maruayle then
 though the hand of god lye and remayne vpon vs, or many of vs &
 many blessings be wanting vnto vs: when we are wantinge and come
 short in the performance of this duty: for who knoweth not that as
 the papists are too common and superstitious herein on the one side
 so we on the other are too short and prophane: It fauoreth of precise-
 nes, and of the spirit, to be giuen much to fasting and prayer. Is not
 this the fasting that god hath chosen to loose the bandes of wicked-
 nes, to take of the heauy burthen, and to let the oppressed goe free?
 Is there any better abstinence then this? And is not this the true faste?
 (say some) to fast from sinne? why then require you any more? A
 gaine this fasting or precise abstaining from all meate and drinck, and
 other comfort of this life for a day (somuch vrged by some) was com-
 manded to the Iewes and they indeede by vertue of that commaun-
 dement were bound thereto: but it reacheth not it self to vs in that
 being ceremoniall, with other ceremonyes it was abrogated by Christ.
 Thus farre we are (euen we that professe to worshipec god aright, &
 accordinge to his worde) from the practise of this parte of gods wor-
 shipe, that we dispute and pleade against it. yea some staye not there
 but proceede further: to contemne, scorne, and reproache not only
 mens persons, but the holy exercise it selfe. But what spirit possesseth
 these men, trow we? Surely not that spirit that moued the people &
 holy men of god before spoken of, to the practise therof: nor that spi-
 rit that moued the holy Apostles, & others after, to the practise of the
 same, euen in the time of the gospel & after that abrogation by Christ
 they speake of: nor the holy spirit of god, or the lord himselfe by his
 spirit, who of his mercie, and not for the merrit or desert of the worke
 hath so greatly blessed and rewarded them that haue exercised them-
 selues therein, and performed that seruice vnto him. Finally, not the
 spirit of Christ, who 1 in foretelling that his people shoulde fast 2 in
 directinge them touchinge the manner therof (in the outwarde carri-
 age of themselves towardes men) 3 in promising a reward to them
 that shalbe obedient therein: doth therein and thereby not only require
 fastinge of his people as a dutie or seruice to be done to god, but also
 (as beinge a singuler parte of gods worshipec, and makinge much to
 his glorie and our good) laboureth to perswade vs to the practyse
 therof. farre therefore is that spirit from the condemninge and reason-
 inge against it, yea from the neglect of the same. yt remaineth then
 that the vncleane spirit, possesse and rule them, at least herein: who as
 when

Isa 58, 6, 7.

Mat. 9, 9, & 10.
 30 & 13, 1, &
 24, 23.

Math. 9, 14, 15
 & 6, 16, 17, 18.

when he possessed the bodies of them 7 in *Lancashire* did some time by his howlings & outcries he sent forth, what lay in him, to hinder them and vs from vsinge of praier and fastinge, because he well knew howe it auaieth much with God for the expellinge of him both out of the bodies and soules of men and maketh greatly for the subduinge and ouerthrowe of his kingdome, and the kingdome or power of sinne so he possessinge the soules of these men, doth by there wits tounge, and otherwise, to the vttermost of his power, keepe and hinder, not on ly them whome he thus ruleth in all disobedience (herin at the least) but many others also by there meanes from the practise hereof.

VVell, as it is a fearfull thing for a man to vse his witt, or tongue, or both to the disgrace of this holy exercise, for it is a signe that iathan possesseth his soule, which is much worse then the corporall possession so it is an euil thinge to be negligent and carelesse in the performance of this dutie, as the most, yea almost all men are. For where is he, euen of those that professe the feare of God, that doth in any measure so often perfourme this dutie and seruice to god as he shoulde? that when the lorde smiteth him eyther in his soule or body, or those that be neare and deare vnto him, as his wife, child, parents, or the church of god at hand or a far off or threatneth the same: or whe god withdreweth and keepeth backe from him or any of the aforelayd some corporal benefit, or spirituall blessing: doth forthwith betake him to fastinge and prayer as to a dutie or seruice god therein calleth him vnto and he is to performe and the best meanes to obtaine that at the handes of god which he desireth. There be some amongst vs (blessed be god therfore and the lorde increa'se the number) that make conscience of other partes of gods worship publique and private: that be swift and readie to heare the worde, to receiue the sacraments as often as they be administred, to praye in church and chamber no doubt? and yet those euen those I feare, (for the most parte) are slowe and backwarde in the performance of this parte of gods worshipec. the which cometh to passe eyther through our ignorance here in, for that we knowe not that God as well requireth this seruice of vs, when he giueth occasion thereof, as the other a boue specified and such like: or through our inconsideration and forgetfulnes of this dutie, if wee knowe it: or rather hence that we are giuen too much to spare and pamper our bodies, and can not abide to tame them, and bringe them into *subiection by fastinge*. If through ignorance we haue not donne this seruice vnto god hitherto eyther not at all or more seldome then we should as I trust, so I desire the Christian Reader that that which hath bene saide in this behalfe may helpe a little to remoue that lett, and further helpe, you

may haue, if you will take the paynes to peruse the learned treatises which euen in our mother tongue are written of this argument. If in a selfe loue to our fleshe and feare of weakening our bodies to much we haue heretofore bene kept and hindred from this see necessarye and profitable a duty, let vs let before vs 1. the example of the holy Apostle heerein, and strue to walke in his steppes whoe knowinge the pampering of the body to be an enemy to the health and saluation of the soule as in effectte he affirmeth: sayth of himselfe *that hee did beate downe his body and bring it into subiection: the which was* not somuch donne by an abstayninge from the more dainty meates, or a sober and moderate vie of all kindes of meates, eyther of which yea both which may be performed by one, without any greate taking downe of the body: but rather by his often fasting, the which whosoeuer shall vse in that manner the scripture requireth and as Paule did shall by his owne experience fynde that it is effectuall to beate downe the body, and bringe it into subiection. 2. the examples of the false Apostles and their followers in times past and the papistes in these dayes, not for our ymitation, in all thinges heerein: but to prouoake vs to the same in a better kinde. For is it not a shame for vs that others in their false and ydolatrours worshyppe shall voluntarily and of their owne accord, *not spare their bodies:* and that wee in the true worships of God will not doe the like, though the lorde himself require it of vs: yes verily. Let vs therefore hereafter in obedyence to the lordes ordynance or commaundement heerein, exercise our selues in prayer and fasting, publique and priuate, when and as oft as god by giuinge iust occasion shall call vs therevnto: and bewaylinge our former synne and negligence therein, labour to recompence the same (as much as in vs lyeth) *with a future diligence.* And to this ende and purpose I beseech, and that in the name of our Lorde Iesus Christ, the mynisters of Christ and, disposers of his mysteries: that they woulde be instant herein, and amongst other of their doctrines intreate upon this of fasting, shewing both the necessity thereof, as beinge commaunded of god, and a parte of his worship, and the profit that commeth to those which shall exercise themselves therein, whereof we haue heard: likewise the threarninge denounced against the contemners of it, that such the Lorde wil haue *cut off from his people: that such he will destroy from amonge his people: & that this iniquity shall not be purged:* that by this strong & threefoule coarde, the people of god though backward and vnwillinge, may be drawne therevnto: for I thinke it meete to stire you vp my brethren by puttinge you in remembrance heereof, though yee haue knowledge farr above my self, and be stablished in this truth. And this I doe

1 cor. 9. 27

col. 2. 23.

Deut. 23. 29 30
Leuit. 24. 14.

doe so much the rather for that (as I take it) the sounde of this doctrine is not heard so much in many of our churches, as some other of no greater truth, necessity, and vse then it is: whence partlye it cometh to passe, that many Christians doe so seldome performe this holy and speciall seruice of God, and that amonge them some are scarcely well acquainted with the same.

Nynthly this rare and greate worke of god maketh greatly for the confirmation of the authority and truth of the holy scriptures: the scriptures tell vs that there are wicked spirits called dyuels: and this wee which were eye witnesses haue as it were with our bodily eyes seene for though we sawe them not indeede, neither possibly coulde, because they are inuisible creatures, yet we beheld them in their operations and effects.

In the holy scriptures we reade that these spirits are giuen to blasphemy to lyinge, to deceipt, indeede not onelye because by their nature they are carryed headlong therevnto (as to all manner of iniquity, where vpon they are called *wicked* or *euill spirits*) but also for that they moue and stirr vp men to the committinge of these synnes nowe that the diuell is such, and that the scriptures herein saith true we see by the former story: wherein wee haue hearde of the horrible blasphemyes, and vnspeakeable deceipt of sathan & might also haue heard of infinite lyes. the lying spirits sent forth.

In the holy scriptures these spirits are often termed *unclean spirits* partlye, to noate their naturall inclination and disposition to all vncleanes: and partly in regard of the effect and operation they haue and bring forth in the children of disobedience. How the scripture hath herein bene verified, to passe by some of those in *Lancashire* who the day of their deliuerance in the presence of many vttered most filthy speeches: the shamefull and vnnaturall vncleannes of *W Somers* or rather of the spirit in him, doth beare witnes. who in the presence of many acted in most vncleane and vyle manner the sinne of whore dome: and after his repossession when he had committed such vncleannes, first with a dog, then and specially with a bitch, as is not fitt once to be named, he then got the bitch into the bed with him, and there would haue committed you may ymagine what abomination: & this also he did before diuers.

The Scripture affirmeth that these spirits sometimes enter into men, that being in them, they miserably vex them in their bodies, and that often and on the suddayne, that the same notwithstandinge the possessed are not hurt at all, although by the vyolence they sometimes offer vnto them, one would thinck they should spoyle or greatly harne them: that they cause them to wallowe, some, cry, & nash

9. It confirmeth the truth and authority of the scriptures. this appeareth as by the olde testament so by infinit places of the newe.

Reu. 2. 9.

Ioh. 8. 44.

Reuel. 12. 9. &

20. 2. 3. 10.

act. 19. 12, 13

math. 12. 43,

marke 1. 23. 26

act. 5. 16. & 8. 7.

mark 9. 17.

with many others through out the gospell, as hath bene shewcd before.

with the teeth, throwe them into the fyre and water, and seeke to destroy them or take away their liues, that they make them dumb, deafe, blynde, sometimes depriue them of the right vse of their witts, Finally that they shewe forth in the parties whome they possesse, extraordinary and supernaturall strength, and supernaturall knowledg: nowe the most of these haue bene found true in the parties aboue named but all & euery of them in *W. Somers*

Luk. 11. 21.

The scriptures say that *when a strong man armed keepeth his pallace the thinges that he possesseth are in peace: but when a stronger then he cometh vpon him, then that peace being at an ende there beginneth war, as I may say, for that semeth to be insinuated. The truth of this hath appeared in their extreame vexation, and continuance therein the whole day of their dispossession: at which time Christ Iesus the stronger came vpon the strong armed man, overcame him, tooke away his armour, and deuided his spoyle. Secondly in Somers continuinge quyet from sathans vexation although he be in him, the reason whereof is because the strong man armed keepeth the house, and hath quyet possession, all thinges being according to his desire: for the younge man denyeth that he was possesst, yea affirmeth that he counterfeited and the world also saith the same: and thus lyes & falshood are embraced for truth, almost of all men, and the truth indeede reiected, and the louers thereof hated, scorned, despised, slandered, and some of them worse intreated: It going thus it is not against, but accordig to the scriptures, yea herein the scripture is fulfilled in that *Somers* is quyet and free from all molestation by sathan, notwithstandinge he is in him, because the strong man armed saith the scripture keepinge the house without resistance, there is peace: but let Christ Iesus the stronger come vpon him in the meanes he hath sanctified for the recovery of this house to himselfe the right owner, and the expellinge of the vsurper, then vndoubtedly there will be an ende of this vniuste peace, and therein likewise we shall see the scripture fulfilled.*

James, 4. 7.
eph. 6. 17. 18.

In the holy scriptures it is written that *if we resist the diuell, he will flye* vnderstand this not only of sathans temptations, but also of his person, and then affirme I that this scripture hath bene fulfilled. In lyke manner the scriptures tell vs, that the way to resist Sathan so as wee may put him to flight and overcome, is to vse prayer and the word of god, which is the sworde of the spirit. Vnderstand this as the former, & herein this scripture also hath bene verified.

this hath bene
shewed before
out of the 1. chr
20. & other pla-
ces of scripture.

The holy scriptures shewe how that greate thinges euen incredible hath bene brought to passe by prayer and fastinge: more particularly, that euen diuels thereby haue bene and are to be caste out of men: herein the scripture likewise hath bene fulfilled.

In

In the scriptures it is recorded, that when the deuill goeth out of the man whome he posselleth, *he renteth him sore. crying aloude* the possessed after *lying as dead*: nowe many of vs euen hundreds haue seene with our eyes, and hearde with our eares this scripture fulfilled

mark. 1. 26. & 26.

In the holy scriptures we reade that *when the vnclane spirit is gon out of a man he will retorne seeking to reenter*. Besides the reports of all and euery of the parties possessed, the sudden & vnspokeable frights and terrors which many of vs haue often beheld in the spirits assaies to reenter, doe greatly confirme this retorne vpon our *Demoniackes* all which was donne that the scripture herein might be fulfilled. The scripture saith that *if the diuell fynde the house empty swept and garnished* that is the partye out of whom he is come, prepared to receaue him, which is when he is empty or voyd of the graces of the spirit, and garnished or replenished with iniquities: (for the furniture must be futable to the ghest, the vnclane spirit must be interteyned in all vnclannes) that then he reentreth and recouereth his pray, as otherwise although he would fayne yet he cannot. Nowe who seeth not the case to be so with *W. Somers* for were he not *empty. swept, and garnished* he would neuer deny the work of god which hath ben shewed on him: and giue forth to the great dishonor of god, hurte of many and danger of his owne soule, that he had counterfeyted: not to speake anything of his open and notorious lyinge and doubtinge with that false tongue of his, nor of his charging mee with the instructing of him, neither of his fearefull periury somtimes betaking himselfe bodye and soule to the diuell if he counterfeyted: at other times protesting as depely that he did counterfeyt: In the repossession then of *Somers* it is euident that this scripture is fulfilled: as on the other side this scripture considered and his present estate & condition, I meane that he is empty: howe can it otherwise be but that he is repossessed: further the scripture saith, that the vnclane spirit returning and reentering he doth it with 7. other worse then himselfe. Now this hath bene found true in *Kath: Wrights* repossession: & I doubt not but that the truth thereof will one day appeare also in *Somers* when he shall come againe to be dispossessed: if so be at any time it will be graunted, that the meanes for the discouery of sathan, and after for the casting of him out may be vsed.

act. 8. 7.

math. 12. 43.

Luk. 11. 24.

Finally in the holy scripture it is said, that if the vnclane spirit returning fynde the party out of *whome he came, empty. swept, and garnished*: that he will not only enter in and take vp his lodging there: as it were for a night as a stranger doth in an other mans house, and away in the morninge. as he doth (as I may say) in his first possession: but will nowe as hauinge further interest there then he had before, make

his abode *and dwell there*. According to this scripture Sathan doth and hath dwelt in *Kath. Wright* these 14. yeares: who although he was sundry times dispossessed, yet still retorning entred againe into his saide house, and is nowe there inhabitinge. Likewise for the space of 3. yeares he hath remayned in *Iane Ashton* and still doth notwithstandinge all that a popishe preist or exorciste for a longe time could possiblye doe, with all his exorcizing and adiuring with holy reliques, hallowed bread; and holy water: the holynes, vertue, and power whereof the diuels cannot possibly indure and resist. And lastly for the space of 2. yeares and aboue he hath dwelt in *W. Somers* and styll will (as I thinke) both in him and the rest. Although I deny not nor yet doubt but that the meanes being vsed, Sathan will or shall be cast out: but returne it is certaine he will agayne, and returninge I for my parte thinke through the iust iudgment of god vpon them for their intollerable ingratitude, he will enter in agayne and though he be or at least may be now and then interrupted, the meanes for his expellinge being vsed which god hath ordeyned, yet he will be *dwellinge* there as he may. And thus I am induced to thinke because both the *Euangelists* which speake of this matter say, that the vncleane spirit being entred in againe wil *dwell there*. Herevnto also not very vnfitly we may add, that Christ Iesus who vsually was so myld in all his speeches, of those which be repossessed speaketh seuerely, that *the end of such is worse then the beginning*.

his helpeth to
rengthen & in
crease our faith
in the truth of
the holy scrip-
tures.

¶ We haue here now an helpe to the weaknes of our faith, and that which serueth to the strengthening & increase of the same in the truth of the holy scriptures. For when we see the Scriptures verified, in so many things both concerning possession, dispossession, and repossession: so as we may say of this thing, herein was the scripture fulfilled and of a second thing herein was the scripture fulfilled: and of a third thing, herein also was the scripture fulfilled, & so I knowe not of how many seuerall things: when I say wee see thus the truth of the holy scriptures proued before our faces, howe can our fayth chuse but receaue therby some further assurance in and concerninge the truth of the scriptures then it had before? and this increase of faith in the certaine and infallable truth of the holy scriptures, will bringe to him who day and night is meditating of the contents thereof, and namely of the future ioyes to come, such increase of ioy, that his cup therewith will ouerflowe.

I doe not say that the sacred Scriptures stand in neede of this worke, for the confirmation of the truth and aucthority of them: neither yet doe I affirme that man standeth in neede hereof as he did of myracles when they were wrought: but this is it that I say and meane:
when

when god affordeth man such an help to the weaknes of his fayth as this is: it is his part and duty as to blesse god for that mercy, so to receaue it and vse it accordingly. I doubt not therefore but that it is his weaknes and synne, who being throughly informed in this rare & extraordinary worke of god shall not thereby receaue (besides other good) some increase in his faith. And they that are so rich in faith, as the same faith of theirs cannot be intiched hereby: they may lett this worke alone, and leaue it for the poore in faith: and insteade of this worke of god, looke vpon that word of his vttered by the blessed virgin: *the rich he sendeth empty away*: and that in the 6. of Luke, *woe be to you that are full*, and that also which is saide of the *Laodiceans*, who thinking that they were *rich and increased with goods*, & that *they had neede of nothing*: were notwithstanding *wretched and miserable, & poore, & blynd, & naked*.

It is our fault
if our faith re-
ceaeue not some
increase hereby.

Luk. 1. 53.
vers. 25.
Reuel. 3. 17.

As this work of god being first knowne and well vnderstood, maketh for the confirmation of their faith in the truth of the holie scriptures, who already beleeeue them: so it serueth very wel to induce and perswade men to that faith and perswasion of the truth thereof which yet they haue not. For when they heere the premisses resisted by a cloud of witnesses, and by many of them vpon their oathes, and thereby see and evidently perceauie the scripture in sundry thinges to be true: as in the report it maketh of diuels, and of their entering into men, and tormentinge of them being there: with the manner of their handling and vexing of them they possesse: making them to gnashe with their teeth, to wallowe, some, to be of supernaturall strengrh, and knowledge, throwinge them into the fyer, to destroy them: and of their furious handlinge of them at their goinge out, most sore, & extreamey tormenting them: causing them to cry aloud, and after to lye as deade according to the Scriptures: when I say in some thinges and in part we see and knowe the Scripture to be true, and that in thinges as incredible and vnlikely to be true, as the most there reported: what euen in reason should hinder vs from being so perswaded of the whole. or why should we suspect or doubt of the truth thereof in any thinge? what can men alleadge for such doubt, or for their continuance in their former incredulity? Is it likely or credible that the scriptures should be true in theis thinges which are there set downe, concerninge diuells: those inuisible creatures, their nature, their entering into men, their manner of vexing men, when they are in the there manner of goinge forth of them, what is effectuell to inforce them thervnto, there returning to enter againe after they haue bene expelled, in what case and when they preuaile and recotier the partie and not so in the residue? can any be so grosse as to imagine that the

this is very pro-
fitable to work
in man the histo-
ricall faith.

psal. 11. 6.
math. 3. 10. 12
& 25. 41. 46.
lu. 16. 24. 24.

scriptures speake truelye in and concerning the matter of possession dispoession, and repossession. and not accordinge to the truth in other thinges: wil any be so absurde, as to thinke and confesse that the holy scriptures speake most truely as touchinge the tormenting here on earthe of the bodies of those men the diuels enter into and will they not as well beleue the same writings tellinge them, that after death and in another world the diuels shall torment the workes of iniquity in hell fyre, which neuer shall be quenched, and of which tormentes there will neuer be an ende. And seinge the substance of this booke (I meane the holy byble) is spent in reportinge thinges incredible to flesh and bloud, such as the reason of man reiecteth, & scorneth, among which these concerning diuels, their nature, power, entrance into men &c. are some: and that this is it which letteth man from imbracing it as a word of truth: and that sundry of these incredible & impossible thinges to reason, we euidently see with our eyes, and our selues of our owne knowledge knowe to be most true, why should we not be fullye perswaded of the deuine and certaine truth of the other incredible things there reported? and that all those also in their time we shall as certaiely see fulfilled, as we haue already in part sene these? Thus me thinketh the fulfillinge of many sayings in the scriptures in this worke of god, should be a motiue and inducement to many, to giue that credit vnto them which percase before they did not: yea surely if man will but giue eare to his reason wherewith god hath indued him, and discusse or debate hereof after this sayde manner it will perswade him herevnto.

Rom. 10. 14. 17.

1. cor. 1. 18. 21.
1. peter. 1. 9.

I doe not saye that this is effectuell or of Power, and sent of god: to that ende, to worke sauinge faith in man: ffor I knowe *faith cometh by hereinge and how shall they beleue in him of whome they haue not heard?* But this I meane, that he which before thought basely and gaue no regarde or credit to the holy worde of god, by this rare work of his and serious meditation thereof, may well be brought to thinke more reuerently of the worde, and to be perswaded of the truth thereof, where before he doubted, and so brought to the historicall faith as we call it, where beinge happely he will not reste, but there by be drawen to giue eare vnto the worde preached, and so be brought to that faith, the end whereof will be the saluation of his soule: whereof if this worke of god be an occasion to any, oh howe will such blest God for the same, and ioye in this that the sounde there of came to his eare.

Thus we plainely see howe this worke of god serueth to confirme the authority and truth of the holy scriptures I meane howe it som what helpeth to perswade vs incredulous men to beleue, or mo

re stedfastly to beleue that they are deuine and certainly true: in that we see many things spoken of in them, and very incredible to flesh and blud, as well as others there mentioned, fulfilled before our eyes and to be most true.

Seinge then no hurte, but much good as we haue heard cometh by this worke, why shoulde any be offended with vs, for bearinge witnesse to this worke? and why doe any stand vp and sett them selues against this worke in deuoringe to annihilat the same? Certainly in so doing, they are not only iniurious to man, hindring him of the good fruite he might reape thereby: but also aduersaries to god, and his glory, prophaninge and not hallowinge or sanctifyinge this his name Christ Iesus to such as he cured was wont to say: *be it vnto thee as thou belest: thy faith hath made thee whole: goe in peace: thy sinns are forgiven thee: synne no more, least a worse thinge come vnto thee: and to many, see thou tell no man of this I haue donne vnto thee: yea sometimes he straightly charged others that they should tell no man what was done.* But to him out of whome he had cast out the dyuell he saide *goe shewe what greate thinges the Lorde hath donne vnto thee: and howe bee hath compassion on thee.* It is also to be obserued, that we reade not the same or like speech to this, vsed to any besides of all those that Iesus healed: whereby it may seeme that the Lorde Iesus woulde not haue this worke in any case smothered and kept close no not for a time, but rather set as a candle in a candlestick vpon the table that it may giue such light vnto men as we haue already seene: and no maruaile considering the wordes followinge of our Sauour: *goe slew* (saith he) *what great thinges the Lorde hath donne vnto thee.* Are there greate thinges to be looked vpon in this worke we speake of: euen by the testimony of Christ himselfe? whoe then and where is he if Somers, the 7. in Lancashire and the rest were possessed, and dispossessed, that dare stand vp to darken and obscure the saide worke, whereby the people of god be kept from behouldinge the greate thinges of the lord and so hindred from the greate good they might reape thereof, and god from his glory? If it be euident that vpon these persons this worke of god hath bene wrought: who seeth not how contrary minded such are vnto Christ?

Of the 70 disciples whom Iesus sent forth by there preachinge & miracles to prepare and make awaye for him selfe, and his ministrie, it is sayde: that when they had accomplished this worke, they returned againe with ioye sayinge, *Lorde euen the devils are subdued to vs through thy name.* In this subiection of the spirits vnto them, above all the gre

math. 9. 33.
mark. 5. 34.
Luke. 7. 50.
John. 5. 4.
math. 8. 4.
mark. 5. 43, 8.
36. & 8. 26, 3.
math. 17. 19.
mark. 8. 5, 19.
Luk. 8. 39.

this worke is
most and
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Luke. 10. 1
18. 19.

ate the world
show but rather
rejoice.

amb, 7, 12.

we ought, so
we can not but
reioyce in this
worke, if wee
will consider of
In great fault
then are they
who maligne it.

ate workes and miracles they wrought they reioyced: wherein how so
euer they exceeded, wherevpon Christ reproveth them sayinge *In*
this reioyce not that the spirits are subdued vnto you, but rather reioyce be
cause your names are written in heauen. yet marke that he doth it so as
that he denyeth not but that they might reioyce therein, but rather
indeede aloweth and commendeth the same, so that we keepe a mea-
sure: and make it not our cheife ioye, the which shoulde be that *our*
names are written in heauen. wherof the other giueth no assurance, for
asmuch as it may fall into a reprobate.

And truly how can they which heare of the aforesayde worke of
God but reioyce, when they see the Lorde Iesus subduinge Satan vn-
to men. when we see by praier and fasting deuyls cast out of men:
when we see God perfourming his promise: the scripture before our
eyes fulfilled, and our christian brethren also delyuered from the tor-
ments of Sathan. If wee turne our eye eyther to God, or man: can
wee chuse but reioyce and blesse God for such a worke? greatly then
are they to blame, and farre from that affection they shoulde haue,
who are disquieted and offended here with: and most faultie of all
shall they be, who when the worke shall be made manifest to there
conciences, (as I trust by this treatise it is,) shall yet notwithstanding
lift vp there heele agaynst it.

Through the want both of a corrector and of the authour, there be very many faulces in the printing (among which these following be some) where with I desire the reader with patience to beare.

pag: 6, chaire open, for chaine & open. p: 7. departed in for departed & in, p: 8. dereliquen for dereliquen, p: 10, steamthicke for steame & thicke, p: 11. dily for goodly, ibi thar for her, p: 12. a pence read 3 Pence, p: 33, the diuers for diuers, ibi wherwith for wherby, it p: 33. dereliquisti for dereliquisti, ibi forsaken for forgotten. p: 45, iustate for iustate, p: 49, learne for leave, p: 51. continancy for continuance he had in, p: 57. with as possible for with all possible, p: 60. who indued for who was indued, p: 91. the viadefung & pray or for the sitting and prayer they vied,